

INTERNATIONAL PEACE

A STUDY IN CHRISTIAN FRATERNITY

PREPARED BY

NORMAN E. RICHARDSON

In collaboration with Francis E. Clark, B. S. Winchester, Charles H. Levermore, W. K. Thomas, P. H. J. Lerigo, Charles S. Macfarland, Henry H. Meyer, and Frederica Beard

FOR THE

Commission on Christian Education

OF THE

Federal Council of Churches of Christ in America

COOPERATING WITH

The Church Peace Union

PUBLISHED BY THE

COMMISSION ON CHRISTIAN EDUCATION

FEDERAL COUNCIL OF CHURCHES

105 EAST 22d STREET, NEW YORK

5 cents per copy

\$5.00 per hundred copies

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The studies here presented are based on the teachings of Jesus concerning the universal brotherhood of man and the world-wide scope of the Kingdom of God. They are intended for Senior and Adult Bible Classes, Young People's Societies, Missionary and Fraternal Organizations, and other interested groups.

The Scripture text used in these lessons is from *The New Testament in Modern Speech*, by R. F. Weymouth. It is used by permission of the publishers, James Clarke and Co., London; American edition, The Pilgrim Press, Boston.

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Author's Preface

The form of the material presented in the following studies has been adopted with the view of helping those adults who are interested in the subject and who desire to think their way through it to arrive at some satisfactory conclusions. A great spiritual emergency has arisen in the history of the human race. Events that are both humiliating and alarming have forced seriously minded people to consider the conditions of permanent international goodwill. A new world-problem has been created and the future welfare of the race depends upon its being solved. In the Providence of God it seems to be the duty of those people who are not now engaged in war, and who can approach the question with a calm mind, to try to find out upon what permanent basis interracial tranquillity can be established.

In taking up what seem to be the most vital aspects of the problem, it is seen that people living in Bible times were brought face to face with conditions which, in many respects, are similar to those of the present day. Under the guidance of the Holy Spirit, they arrived at certain conclusions. Inspired writers put into permanent form ideas that resulted from these ancient experiences. It would be folly to try to think one's way through the present problems without going to the Bible for its message. The substantial finality of the principles of human brotherhood as presented in the sacred Scriptures makes them the most valuable source of study material. Hence, Bible study, in this sense, has been kept in the foreground throughout the series.

But the study has not been confined to the Bible. There are factors involved in the present situation that need to be understood. Some of the forces now at work are new and they must be reckoned with. The truths of the Word of God need to be studied in the light of the twentieth century state of affairs. To ignore the facts and events included in the present commercial, social, and political situation would be to leave the problem unsolved. In the endeavor to arrive at conclusions that are even partially satisfactory, it is necessary to study present-day world conditions in the light of the Bible, and also to study the Bible in the light of these conditions.

The problem of interracial good will is ultimately a religious problem. The bonds of worldwide fraternity must have some content and sanction that go beyond the range of economic interdependence and the practical advantages of commercial cooperation. In the hour of intense passion, prudential considerations are laid aside. Interracial morality is as dependent upon religion for its stability as is the morality of individuals. The universal bonds of brotherhood receive their real meaning in the light of the origin and the destiny of the race. And these are not simply biological questions. They are religious.

It has not been the author's purpose to follow out all of the implications of the truths presented. No attempt has been made to make an exhaustive study of the problem at hand. Questions have been raised and purposely left unanswered. It is hoped that each one who studies the lessons will give independent consideration to the various subjects presented. The class discussions will bring out many points of view not contained in the printed lesson. Each one should strive seriously to arrive at his own reason for belief in the ultimate and permanent tranquillity of the nations.

In order to stimulate worth-while discussion among the members of the class, questions have been introduced at appropriate places in the lesson material. It is believed that this will be one of the most valuable features of the course. It is expected that points of view that are not contained in the printed material will be brought out. But the leader of the class should have a care lest the discussion drift away from the main point. He should guide it. It is especially urged that no ardent and partisan advocate of either side in the present war be permitted

to interfere with the natural development of the theme in hand. Toward the close of the discussion the leader should gather up the points that have been made and indicate their relations to the lesson as a whole.

The Weymouth translation of the New Testament passages of Scripture has been used because of its suggestiveness. It is not intended that it will supersede any other accepted version, or in any way throw discredit upon them. Its freshness and vigor make it serve the purpose of a commentary.

In the preparation of the material the valuable assistance of Miss Frederica Beard is gratefully acknowledged, Miss Beard having prepared the material contained in several of the lessons. Without the assistance of the members of the staff of the World Peace Foundation, and their generous permission to use a most valuable library, the task could not have been undertaken. The members of the Special Committee on Peace Instruction of the Commission on Christian Education of the Federal Council of the Churches of Christ in America, namely, Dr. B. S. Winchester, Dr. Francis E. Clarke, Dr. Charles H. Levermore, Dr. W. K. Thomas, and Dr. P. H. Lerrigo, have considered the material in detail, and their opinions are reflected in its final form. Dr. Henry H. Meyer, secretary of the Commission on Christian Education, and Dr. B. S. Winchester, of the Special Committee on Peace Instruction, have had final editorial supervision of the manuscript in the process of its preparation. They have been in full sympathy with the point of view maintained in these lessons and, at the same time, solicitous that the method of their presentation should always be in accordance with sound educational principles.

On the basis of these lessons, there has been prepared a volume of carefully chosen selections from the writings of the standard authorities on the subject of interracial fraternity. Only that material which has greatest value has been included. Many of the books consulted are not available to the leaders of the classes. And even if they were, there are many of these leaders who would not have the time to consult from ten to thirty books in getting ready to teach each lesson. It is in order to help the class leader to find, with the greatest ease and convenience, the very best thought bearing upon each lesson that "Studies and Selected Readings on International Peace" has been prepared. The results of a vast amount of labor in reading the hundreds of books that have been written on this subject and the painstaking evaluation of their contents is here placed in the hand of the busy leader. For illustrative material he should consult this book. With little time and effort he may become well informed and intelligently enthusiastic concerning the message of each lesson. This companion volume is indispensable to the leaders of the classes studying these lessons.

NORMAN E. RICHARDSON.

INTERNATIONAL PEACE

A Study in Christian Fraternity

A Course of Thirteen Lessons Prepared for the Commission on Christian Education of the Federal Council of the Churches of Christ in America, Cooperating with the Church Peace Union

LESSONS WRITTEN BY
NORMAN E. RICHARDSON, Ph.D.

LESSON ONE

THE CHRISTIAN IDEAL OF WORLD-WIDE FRATERNITY

Study Acts 10. 1-35

It should be kept in mind that Peter, who had been so close to Jesus and who had preached, on the day of Pentecost, the sermon so signally honored of God, was the same man who now receives a pure-blooded Italian into the Apostolic Church. The startling fact is Peter's disregard for the rites of Judaism. Ancient traditions were broken and a new precedent established. Cornelius was received without his having to comply with the requirements which the Jews had always made of those who became proselytes to their faith. It was simply because he feared God and lived a good life that this new convert to Christianity was acceptable unto God and hence was worthy to be received.

Christianity Breaks Through the Restrictions of Judaism.

This incident suggests one of the ideals of Christianity. Peter was the leading apostle among the twelve. He was under the immediate direction of the Holy Spirit. As a Jew, he would naturally have had intense prejudice against a Gentile. Before the coming of Christ, intimate companionship between an orthodox Jew and an Italian had been unthinkable. It was believed that the spiritual injury resulting from such social contact would have been as great as would the physical injury to one eating unclean reptiles and birds. But as a Christian, Peter had a new standard by which to judge men. It was not nationality or race, but goodness, that made men acceptable to God, and hence to the followers of Jesus. Here before his eyes was a Gentile receiving the gift of the Holy Spirit and becoming an inspired witness to the truth concerning Jesus Christ. Thus, Christianity, at its very beginning, broke away from race prejudice. On the basis of nationality, no distinction between one man and another was made.

"A Jew is strictly forbidden to associate with a Gentile or visit him; but God has taught me to call no one unholy or unclean." What a fundamental change took place in Peter's attitude toward those whom Judaism had taught him to despise! A new reverence for man was necessary before the leader of the apostles could associate with a Gentile. Peter was coming to understand the value of things human. He had made the discovery that the gift of the Holy Spirit was not confined to those of one favored race. God came and, in this peculiar and mysterious sense, took up his abode in the heart of a "foreigner." Those whom God had thus honored were not to be despised by any man, least of all by an apostle. How could one who looked up to God as Father despise or injure another whose spiritual possibilities were equal to his own? The nearer Peter came to God, the more the artificial barriers between himself and men of other nations melted away.

A New Reverence.

One of the marked characteristics of Judaism had been its deep-seated prejudice and antipathies toward the Gentile. The Jew was exclusive by training and tradition. He was apt to look with contempt upon everything outside the pale of Judaism. He was taught that to enter the house of a Gentile, much more to eat at a Gentile's table, involved ceremonial uncleanness. The richest blessing that could come to a Gentile was thought to be his becoming a proselyte to Judaism. The prophets pictured the Gentile world as being in darkness, waiting for the light that could come only from those who had inherited the promise to Abraham. Even the disciples of Jesus found it difficult to think of the blessings of the gospel as coming to the Gentiles except "through the portal of Judaism." How far does this ancient Jewish exclusiveness account for the widespread hatred of the Jews?

The Jewish Antipathy for the Gentiles.

The difficulty of laying aside the rites and customs which were the outward signs of ancient Jewish exclusiveness is vividly reflected in the dispute between Paul and Paul and Peter. Peter at Antioch. (See Gal. 11. 11-21.) If Christianity had retained the forms and customs of Judaism, what would have been the probable result? Jesus undertook to destroy these ancient suspicions, this prejudice and interracial hatred.

He astonished his disciples by conversing with a woman of Samaria. His ministry was marked by a breadth of sympathy that was at first inexplicable to his most intimate associates. "One is your Father, all ye are brethren," he said. In the parable of the good Samaritan he taught that the true spirit of neighborliness disregards the artificial barriers of race or creed. It embraces all men. Human

Jesus's Breadth of Sympathy.

values were placed above all accidents of birth or environment. He prayed that all of his disciples might be made one. And this oneness he explained in terms of his own relation to the Father. He died for the sins of the whole world. Being lifted up, he said that he would draw all men unto himself. He did not think of his sheep as being all of one fold. The disciples were commissioned to carry the good news to all nations. In the picture of the final judgment of the world, all nations are gathered before him. This final accounting recognizes only goodness.

While it was Peter who, among the apostles, was first to realize fully the true value of those outside of Judaism, it was Paul whose ministry seemed in a peculiar sense to be dominated by this idea. Though a Pharisee and passionately identifying himself with all

Paul the Apostle to the Gentiles.

the traditions, laws, and prejudices of his narrow sect, though intensely provincial and consumed by hatred of those who dared to differ from the strict interpretation of Judaism, Paul achieved, under the guidance of the

Holy Spirit, breadth of sympathy and outlook. His cosmopolitan interests widened until they included not only Europe, but also the world-wide Roman empire.

To the Ephesians he wrote: "To you Gentiles also, to you God has given life." He classified himself with the Gentiles with respect to having lived a sinful life, but with them had been brought near to God by the death of Jesus, "For he is our peace"—He who

Jews and Gentiles Made One.

has made Jews and Gentiles one, and in His own human nature has broken down the hostile dividing wall by setting aside the law, with its commandments, expressed, as they were, in definite decrees. His design was to unite

the two sections of humanity in himself so as to form one new man, thus effecting peace, and to reconcile Jews and Gentiles in one body to God by means of his cross—slaying by it their mutual enmity. So he came and proclaimed good news of "peace to you that were far off, and peace to those who were near;" because it is through him that Jews and Gentiles alike have access through one Spirit to the Father. How does the strength of this religious bond compare with that of natural racial antagonisms? What are some of these antagonisms?

The Christian doctrine of God the Creator was referred to by Paul when, addressing the Athenians, he said: "God, who made the universe and everything in it, caused to spring from

Christianity and the Common Origin of Mankind.

one forefather people of every race, for them to live on the whole surface of the earth." "For we are also his offspring." Every member of the human race bears the image of God. Fundamentally, men are alike; God, their Creator, is one. A common Origin is revealed in the human body which is similar in structure, constitution, and needs, the

world over. The human mind answers to human mind in every climate, latitude, age, or race. The differences that are most apparent are only skin-deep. All human hearts recoil at pain and grief; all human life expands and develops in the presence of pleasure or joy. Members of the human race are universally religious; conscience is everywhere found; instincts have similar characteristics wherever they appear in human life. The oneness of the Creator is reflected in the oneness of the race. To what extent are race prejudices instinctive?

When working at a common task, men of different nations come to be warm friends. Their comradeship is like that of two soldiers who have lived and fought together. The feeling of

World-wide Brotherhood Practicable.

brotherhood is often most intense in the various international conferences and conventions. Members of European races, coming to America, absorb the American spirit, adopt the Western ideals, become naturalized in more than a merely political sense. In two or three generations they are indistinguishable from other Americans. Common environment brings out common traits of character. It would seem that all of the members of the human family are by nature fitted for world-citizenship. Is the Christian ideal of world-wide brotherhood practicable?

Oneness of origin suggests oneness of destiny. There is one far-off divine event toward which the whole human family moves. The common task of establishing the kingdom of God on earth

Common Fatherhood Implies Common Brotherhood.

must be shared by all. Fundamental unity suggests cooperation, mutual consideration, brotherhood. Love of a common Father leads naturally to neighborliness. These two ideas lay together in the mind of Jesus. He considered them to be of such importance that he presented them as divine commandments to take precedence of all others. "Other commandments greater than these there is none."

"Hear, O Israel! The Lord our God is one Lord; and thou shalt love the Lord thy God with thy whole heart, thy whole mind, and thy whole strength. The second is this: Thou shalt love thy fellowman as thou lovest thyself."

Like the cement of a great building—holding together bricks and stones—the common Fatherhood of God makes for solidarity and coherence in the human race. History must decide whether the centralizing and unifying forces are stronger than any divisive tendencies and whether they will finally prevail.

LESSON TWO

DANGERS IN MODERN NATIONALISM

Study Luke 10. 25-37

The parable of the good Samaritan has been referred to as a picture of spiritual neighborliness. A neighbor is one who is nigh or near to another. In the parable certain men are set forth as being unable or unwilling to come sufficiently near to one in need as to make it possible for them to help him. The only claim that the man in distress had upon the priest and the Levite or the good Samaritan was the fact that he was simply their "fellow man." The priest and the Levite probably knew how to draw near to another priest or Levite, but their spiritual neighborliness did not extend to one who was simply "fellow man." Even when circumstances forced them to come into the immediate presence of acute human need, they were unable to overcome the spiritual barriers which they had erected in their own minds.

We do not know who this unfortunate man was. His nationality is not revealed. But for the purpose Jesus had in mind it is just as well that this bit of information is not given. It is enough that he was a man. The Master proceeds upon the supposition that a lack of spiritual readiness and ability to give aid to one's fellow man when in need makes one unworthy of eternal life. The plain teaching of the parable is that any system of beliefs or customs or habits or associations

that tends to separate a man from his fellow human beings should be avoided. It is breadth, not narrowness, of sympathy that marks the one who keeps the second great commandment. The priest and the Levite had evidently circumscribed their sentiments, excluding all those persons who did not measure up to certain national, racial, or religious standards. If the man in need had been a fellow priest or a fellow Levite, how easy it would have been for them to have helped him! But because he was only their fellow man, he must wait for some one whose sympathies were as broad and inclusive as mankind.

Psychologists have pointed out the fact that one's loyalty is at first restricted to a comparatively small group. The boy must first learn to be loyal to his gang before his sympathy can embrace all society. Young people must learn to love their particular church and denomination before they can identify themselves, in a spirit of intelligent devotion, with all of Christendom. Loyalty is as subject to development as is intellect. The evident difficulty with the

priest and the Levite is that their development in sentiment had been arrested. They had broadened out to a certain limit and then all further development had been intensive. They had come to have a higher and higher regard for priests and Levites, but with that growing intensity there had come a spirit of exclusiveness which at last made it impossible for them to lend a hand to anyone outside of their own set. How can an individual overcome the prejudices of childhood?

In this parable, Jesus points out the moral injury that results when a man's sympathies become narrowed. Both priest and Levite seem powerless to help one who is outside of their

The Peril of Disregarding Common Bonds. own small circles, even though that one is immediately before them and is suffering both physical pain and mental distress. They have disregarded the common bonds uniting them to their fellow men. The result is an attitude of indifference that, in this instance, amounts to heartlessness and cruelty. Narrowness reveals the presence of selfishness. And selfishness is not content until it has made bitter the springs of human kindness. The true follower of Jesus Christ discovers ever-widening bonds uniting him to the other members of the great human family.

The question naturally arises, Is there ever any justification for a narrowing of this feeling of brotherhood? Love of God tends to intensify and broaden it. Are there any Christian duties or responsibilities which have a tendency to make it narrow? Why is

Tribal Loyalty it that Jesus did not add to his two great commandments a third, namely, Thou shalt love thine own country more dearly than any other? Does

Faith in Humanity. true patriotism involve an antagonistic attitude toward nations other than one's own? If the principle emphasized in the parable of the good Samaritan as applicable to individuals can be applied to nations as well, then why should not

this new commandment read, Thou shalt love every other nation as thou lovest thine own. Christian patriotism involves more than willingness to die for one's country in case war is declared.

Love of one's own country does not involve hatred of all countries other than one's own. To appreciate the land of one's birth it is not necessary to despise all other lands. An American is no more truly loyal to America because he speaks contemptuously of France or Austria. To

Patriotism Both Provincial and Cosmopolitan. despise the Rhine does not help one to appreciate the Hudson. "The patriotic Englishman is no traitor to Wordsworthshire because he loves the lakes and mountains of Italy and Switzerland."

Egotism is no more a sign of greatness in a nation than in an individual. German citizenship does not detract from world-citizenship any more than does citi-

zenship in Massachusetts detract from that in the United States. Love of one's country is not incompatible with love of every other country. Hostility to another nation is not involved in loyalty to one's own. Patriotism can be both provincial and cosmopolitan. Can a man be patriotic under three flags? What are the essential characteristics of world citizenship?

The inhumanity of the nation that maintains a military policy suggests that of the priest and Levite in their relation to the man in need. There are those who assert that a nation, in order to preserve itself, must rely upon a great navy and army. But what is involved in such a policy? Within the past thirty years the United States has spent one thousand million dollars on her navy alone.

A False Theory of National Greatness. It has been pointed out by Dr. Charles E. Jefferson that during that time millions of acres of desert land have been waiting for an adequate plan of irrigation, millions of acres of swamp land should have been drained, harbors should have been deepened, and forests safeguarded. There are "pests, implacable and terrible, like the gypsy moth, and plagues like tuberculosis, for whose extermination millions of money are needed at once. But the necessary money has not been available because of a false theory of national greatness. The nation that turns aside from its thousands of tubercular citizens, from its poor who live in malarial districts, that it may prepare itself needlessly for aggressive hostilities against other nations, is open to the charge of both negligence and cruelty." How does the commandment "Thou shalt not kill" apply to nations?

Because there are some forms of nationalism that are morally dangerous, it does not follow that all love of one's country should be renounced. On the contrary, it is doubtful if an adequately intelligent appreciation of other nations is possible unless there is first of all an intelligent loyalty to one's own. The ordinary individual is unable at first to gather up within the range of his patriotism all of the nations of earth. But familiarity with the history of his own, admiration for its natural beauties, faith in its stability, enthusiasm for its high mission among the nations of earth, readiness to make personal sacrifices for the welfare of fellow citizens—all this helps the individual whose sympathies are broad to respect other nations and to reverence their sacred institutions. To understand the forces that bind the people of one nation together helps one to appreciate the bonds of international fraternity.

The Moral Value of True Patriotism. A careful distinction should be made between false and true patriotism. One consists largely in the singing of national hymns, saluting the flag, faithful observance of all national festivals, and the willingness to take up arms in defense of the national honor. The other is no less ready to salute the flag and celebrate the anniversaries of important events in the history of the nation, but all of these forms of expression do not take the place of the bonds uniting it to those of other nations. True patriotism does not take pleasure in the advancement of one nation at the expense of another. It is rather permeated with the Christian ideal of greatness as consisting in service. True patriotism is not without reverence for other nations. It is broadly human. It reflects the spirit of the good Samaritan rather than that of the priest or Levite. It is ready to lend a helping hand to members of other nations as well as to those of its own. A man's love for his home should add to, rather than detract from, his love for the community in which that home is located. Why is pride in national character safer than pride in national possessions?

True and False Patriotism. Love of country or devotion to its interests involves so many things that very often its moral aspects are lost sight of. The patriotic sentiment easily interferes with a calm study of the issues involved. Citizens do not always stop to think whether or not a course of action proposed by their government is right. The duty of citizenship does not demand the enthusiastic and thoughtless approval of every act committed by one's nation. The true patriot should be ready to point out errors in national policies. This higher love of country requires more courage and self-sacrifice; it may involve temporary unpopularity or possible misunderstanding. Popular sentiment may, for a time, turn against it. But a nation is no better, morally, than the moral quality of its citizens. The policies of any government involve many facts and principles. The danger is that moral implications may be lost sight of when love of country is thought to involve an easy acquiescence in every national act.

Dangers Involved In a Superficial Love of Country. "What we want is an active class who will insist in season and out of season that we shall have a country whose greatness is measured not only by its square miles, its number of yards woven, of hogs packed, of bushels of wheat raised; not only by its skill to feed and clothe the body, but also by its power to feed and clothe the soul; a country which shall be as great morally as it is materially; a country whose very name shall not only, as now it does, stir us as with the sound of a trumpet, but shall call out all that is best within us by offering us the radiant image of something better and nobler and more enduring than we, of something that shall fulfill our own thwarted aspiration, when we are but a handful of forgotten dust in the soil trodden by a race whom we shall have helped to make more worthy of their inheritance" (James Russell Lowell).

How to Avoid the Dangers of Modern Nationalism. best within us by offering us the radiant image of something better and nobler and more enduring than we, of something that shall fulfill our own thwarted aspiration, when we are but a handful of forgotten dust in the soil trodden by a race whom we shall have helped to make more worthy of their inheritance" (James Russell Lowell).

LESSON THREE
THE CHARACTER AND CAUSES OF WAR
Study Matt. 5. 21-26, 38-42

War has been defined as "a properly conducted contest of armed public forces" (International Law: Wilson and Tucker). It "is not the mere employment of forces, but the existence of the legal condition of things in which rights are or may be prosecuted by force.

What Is War? Thus, if two nations declare war one against the other, war exists though no force whatever may as yet have been employed. On the other hand, force may be employed by one nation against another as in the case of reprisals, and yet no state of war may arise. In such a case there may be said to be an act of war, but no state of war. . . . When a state of war supervenes, third parties become subject to the performance of the duties of neutrality, as well as to all the inconveniences that result" (International Law Digest: Moore). The appeal to force is the essential element in war. The avowed intention to use force creates a state of war.

Peace is a state of tranquillity between public bodies. It may exist as the result of political agreements or of military exhaustion. Usually, however, peace rests upon mutual respect and mutual understanding. As such it may be considered the moral or natural

What Is Peace? state of relations between bodies of men who have advanced beyond the primitive conditions of savagery or barbarism. Generally it represents a public state of mind that is characterized by deliberation rather than impulsiveness. There may be present an occasion for a declaration of war, the instinctive impulses to begin a contest of armed forces may struggle for expression, but they are held in check. Peace is sometimes defined as "the duration of law; the absence of violence in social and political relations."

When a nation undertakes to settle its differences with another nation by the use of armed public forces, where do these "forces" come from and what are they? The call to arms is not

War As An Economic Disturbance. sent out to nonhuman beings who have nothing to do with factories, farms, and fisheries. It is sounded in the ears of men, wage-earners, fathers who by daily toil support their families. The workshop closes when the war opens. Labor is diverted from its ordinary tasks and is used for nonproductive ends. The works of public utility must wait while the "public forces" are carrying arms. A piece of steel cannot be a sword and a plowshare at the same time. The hand that holds the sword cannot grasp the plow handle. And so want makes its appearance, and with it exorbitant prices for food and clothing. Money is raised by the creation of public debts—only thus can the army be clothed and fed. War materials are costly. The economic disturbance lasts years after the war has come to a close.

In order to make these armed human forces highly efficient according to the standards of warfare, it is necessary to supply suitable motives. For this purpose, the motives that are found

War As a Moral Disturbance. during times of peace are for the most part inconsistent. They have to be supplanted by others, more in accordance with the spirit of war. To bring this about, public officials and others devise various means—frequently making use of deliberate misrepresentations of facts. The desired motives

are supplied with greatest ease in an atmosphere of ignorance and suspicion. Reference is made to "hostile forces" or "the enemy." The dangers that threaten the nation are magnified. Love of fellow man, the feeling of human solidarity, mutual confidence and respect, are banished, and in their places are engendered international hatred, brutality, vengeance, greed, deceit, treachery, cruelty. The moral disturbance of war is so great that it has been described as the negation of civilization, as a reversal to savagery, or as a breaking down of the social sentiments which have been built up during years of peace.

War, to be carried on with greatest success, involves a long period of preparation. The material aspects of this preparation, such as the building of gunboats, fortresses, and arsenals,

In Time of Peace Prepare for War. the training of young men in the art of war and the maintenance of military academies, all serve to keep before the public the possibility of there being an economic and a moral disturbance at some future time. Thus

preparation for war increases the probability of war. Give other reasons why this is true. Ideas are forces leading to action. Peaceful ideas lead to peaceful actions. The time of peace presents opportunities for travel, commerce, and other methods of cultivating mutual understanding and appreciation. Then it is that schools, industries, churches, homes, and public museums are built up, profiting not a little from the influences that come from other nations. If, during such a period of peace, militarists successfully advocate extensive preparations for war, they not only increase economic burdens, but also blur the visions of others.

One of the fruitful causes of war is the passion for power. There are many forms in which this passion finds expression. It may appear as an attempt to gain more territory, to get control of a river or a harbor, or to exercise authority over a weaker nation. Channing said that the type of ambition which chiefly covets power over fellow creatures has instigated more crime and spread more misery than any other cause. Is this true? When the motive of conquest

The Passion for Power.

is that of awakening, enlightening, or elevating those of another and more backward nation, giving them liberty and self-government as soon as they are prepared to undertake such responsibilities, moral elements may easily be found. But such international magnanimity does not usually cause a nation to appeal to armed forces. The passion for domination is more apt to lead to pillage and butchery than to the restoration of family and other social ties and the building up of public institutions having as their end the welfare of the conquered people.

A passion for power on the part of an individual or a small group of individuals is only one of many unworthy motives that have led to war. Revenge has been passed on from generation to generation in a royal family. Fear or hatred between individuals has

Various Causes of War.

plunged empires into gigantic schemes of destruction and death. Petty personal jealousies sometimes assume political and even international significance. The actual occasions of war are often absurdly inadequate. A diplomat makes a mistake, and, rather than face public humiliation, resorts to methods that involve the economic and moral injury of his country. The rash precipitation of actual hostilities has sometimes been the cause of an otherwise unnecessary war. Sensational newspapers and magazines tend to create public sentiment in favor of armed hostility by exaggeration, distortion, and other misrepresentation of facts. Army officials who are ignorant of the total human and economic cost of war urge the settlement of international questions by an appeal to force with as much complacency as though might could make right.

The true moral character of war is more clearly seen when it is studied in the light of the teachings of Christianity. One of the fundamental principles laid down by Jesus Christ is that human life is sacred. The Christian spirit of love includes enemies as well as friends. All human life is too sacred to be destroyed. Peacemakers are looked upon with high favor. Love and service are set forth as the true methods of conquest. True greatness is measured by service.

War In the Light of Christianity.

Some of the most significant utterances of Jesus indicating his attitude toward those conditions without which war would be impossible are found in the sermon on the mount. In Matt. 5, 21-26, 38-42 we read: "You have heard that it was said to the ancients, 'Thou shalt not commit murder,' and whoever commits murder

Anger and Murder.

will be answerable to the magistrates. But I say to you that every one who becomes angry with his brother shall be answerable to the magistrate; that whoever says to his brother, 'Raca', shall be answerable to the Sanhedrin; and that whoever says, 'You fool!' shall be liable to the Gehenna of Fire. If, therefore, when you are offering your gift upon the altar, you remember that your brother has a grievance against you, leave your gift there before the altar, and go and make friends with your brother first, and then return and proceed to offer your gift. Come to terms without delay with your opponent while you are yet with him on the way to the court, for fear he should obtain judgment from the magistrate against you, and the magistrate should give you in custody to the officer and you be thrown into prison. I solemnly tell you that you will certainly not be released till you have paid the very last farthing."

"You have heard that it was said, 'Eye for eye, tooth for tooth,' but I tell you not to resist a wicked man, but if anyone strikes you on the right cheek, turn the other to him as well. If

All Revenge Forbidden.

anyone wishes to go to law with you and to deprive you of your under garment, let him take your outer one also. And whoever shall compel you to convey his goods one mile, go with him two. To him who asks, give; from him who would borrow, turn not away." Is the New Testament teaching concerning peace and war morally higher than that of the Old Testament? Is it possible for a Christian nation to adopt a standard that is higher than its surrounding nations?

In these passages of Scripture Christ intended to denounce murder and the motives that lie back of it. "Come to terms without delay with your opponent" is consistent with his entire message of peace. "Make friends with your brother first" and then

Christ Teaching Concerning Hatred and Revenge.

offer your sacrifice to God is but the natural application of his great law of love. Those who instigate war plainly contradict the teachings of Christ. War involves motives that are selfish, brutal, murderous. War is plain murder, but on a grand scale. It legalizes killing, but, even though legalized, wars of aggression cannot become either moral or Christian. God is not always on the side of the strongest battalions. The appeal to arms is not an appeal to justice. The Christian commandment is that man should love his fellow man—to hate him is sin. Christ teaches that not only the outward act of committing murder, but also the inner heart attitude of hatred, is forbidden. If this law applies to individuals, should it also apply as well to groups of individuals, whether a community or a nation? The old law of revenge, 'Eye for eye, tooth for tooth,' appealed to by either an individual or a nation, is inconsistent with the Christian religion.

War is coming to be looked upon as distinctively antisocial. The welfare of the race involves the solidarity of the race. When one nation inflicts an injury upon another, both victor and vanquished are injured. Righteous ends may be sought by the use of unrighteous methods. Can the end ever justify the means?

LESSON FOUR

THE CONSEQUENCES OF WAR

Study Lev. 19. 18; Gal. 5. 13-16

Various attempts have been made to estimate the total cost of war. Frequently the results of such efforts have led to admissions that it is impossible to reckon the awful bill in its entirety. For war destroys life as well as property, homes as well as houses, social as well as industrial wealth. War inflicts injury upon the soul as well as upon the body of a nation. It increases burdens and decreases the power to carry them. The tasks of reconstruction that follow a period of active hostile engagements are taken up with a sense of moral as well as economic poverty—for the losses are heart losses. To count the whole cost, it is necessary to know all about the lives of those who were killed or injured and of those who were left to carry on the nation's work,—all about their interests and ideals as well as their material possessions.

In modern warfare there has been an attempt to decrease the destruction of property. Private property on land and sea is coming in many quarters to be looked upon as "immune from seizure and destruction." The unnecessary destruction of buildings is avoided in warfare that is carried on under the latest international agreements. This effort to protect property, however, emphasizes the thoroughly destructive character of war. "General Sherman estimated that property to the amount of at least three hundred millions of dollars was destroyed outright by his army during the march to the sea?" Forty thousand millions of dollars is a sum so vast that the mention of it leaves only a confused impression upon the mind. But that is about what the nations have paid in solid cash in a single century for the folly and wickedness of their quarrels and fighting, their mutual injustices and slaughters" (The Cost of War, by Benjamin F. Trueblood).

With the rapid and extensive development of world-commerce and the resulting complexity in the arteries of trade, the importance of trade routes has been greatly increased. Every great nation, such as Great Britain, United States, Germany, Russia, or France is coming to be more and more "dependent upon either the control or the neutrality of international trade routes. They are needed, first, for security; second, for growth; and third, for the necessities and comforts of its own people." The ocean highways have become as important to the nation as are the arteries to the body. These important trade routes, over which come many of the necessities of a nation's life, are usually among the first to be injured by war.

The consequences of war include the decreased reproductive powers of the generation involved. When a nation faces a danger that threatens its life, it is the men who are physically perfect, and especially the young men who have not yet become fathers, whose lives are exposed. In the North Carolina room of the Confederate Museum in Richmond, Va., the following statement appears in large type: "With a voting population of 115,000, North Carolina contributed 125,000 soldiers to the Confederate service." It is not until the young and physically perfect soldier has been sacrificed that the older men and those short of stature or physically imperfect are accepted. The first to fall are the ones that the nation can least afford to lose. The morally and physically inferior men are left behind to pass on the torch of life to a coming generation. Thus their own inferiority becomes fastened upon the national stock. No matter what acquisitions of territory result from war, the price of victory is too high. It is not enough to look upon the young soldier as an individual. He is potentially the head of a family. The reproductive power of a nation is decreased numerically, devitalized physically, and degenerated morally by war.

This inquiry strikes at the very lifeblood of the nation. If children are not well born they are permanently handicapped. No subsequent training can make up for a defective inheritance.

It is well said that when God wants to make a man he begins with the great-grandparents. The economic losses resulting from war consist not only in the buildings wrecked, the commerce destroyed, and the business deranged, but also in the buildings not yet erected, the commerce not yet developed, and the business not yet built up. If the million men lost in the Civil War—most of them young, vigorous, and enterprising—had been spared to throw their energy into the development of the great untamed West and North and South—what might have been!

Paul judged things by their consequences. He had a vision of the abundant, the rich, and full human life that was worthy of his intimacy with Jesus. To conserve man's largest possibilities was the superb aim of all his toil. His direct and vigorous attack upon sin was in the interest of this larger life. After wide experience and observation and familiarity with a splendid moral and religious inheritance, he was of the conviction that life's most precious possessions are not material. They are spiritual. It is because war is a vivid and tangible expression of spiritual forces that lie beneath the surface that Paul's message to the Galatians is so pertinent.

"You, however, brethren, were called to freedom. Only do not turn your freedom into an

excuse for giving away to your lower natures; but become bondservants to one another in a spirit of love. For the entire law has been obeyed when you have kept the single precept which says, 'You are to love your fellow man equally with yourself' (Lev. 19. 18). But if you are perpetually snarling and snapping at one another, beware lest you are destroyed by one another. This is what I mean. Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined. But if the Spirit is leading you, you are not subject to law. Now you know full well

The Outcome of Man's Sinful Nature.

the doings of our lower natures. Fornication, impurity, indecency, idol worship, sorcery, enmity, strife, jealousy, outbursts of passion, intrigues, dissensions, factions, envyings; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that those who are guilty of such things will have no share in the kingdom of God. The Spirit, on the other hand, brings a harvest of love, joy, peace; patience toward others, kindness, benevolence; good faith, meekness, self-restraint. Against such things as these there is no law. Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vainglorious, challenging one another, envying one another."—Gal. 5. 13-26.

The result of snarling and snapping is destruction. By war property is destroyed, the body is mangled, character is injured, and future generations are blighted. It is with the last of these especially that Paul is concerned. When the cravings of the lower nature are indulged, the guidance of the Spirit, which otherwise would bring a harvest of love, joy, peace, is lost. The one whose conduct is not governed by the Spirit's power is in need of being forewarned. For the resulting enmity, strife, jealousy, outbursts of passion, intrigues, dissensions, factions, envyings, shut one out from having a share in the kingdom of God. The moral breakdown leads to the most serious consequences.

Moral damage results, no matter whether the snarling and snapping is done by an individual or by a nation. The ordinary man, whether singly or by battalions, in order to use force

The Moral Damage of War.

successfully, must rely upon the impulses that rise out of his lower nature. Organized "snarling" involves the use of newspapers, magazines, diplomats, and other official representatives. The demoralization of the public press and of those whose professional duty it is to further the selfish interests of the nation they represent at the expense of another inevitably results. What is the moral effect upon newspaper men who report continued victories when the armies are meeting with defeat after defeat? Organized "snapping" has reached a gloriously grand stage. Modern engines of war can batter to pieces a city eight or nine miles away. "Machine guns can mow men down by the acre." Does the enormity of the destruction purify the motives of the destroyer?

It is a law of human life that after a sudden and intense outburst of hatred, envy, or any other destructive emotion, the individual may, with relative ease, return to his normal condition. The moral or social injury is apt to be less if such an expression can take place immediately and the occasions of its return avoided. But war

The Larger Moral Damage.

involves extensive organization for destructive purposes. When soldiers enlist, they set aside months or even years of their lives to follow up to systematized work of destruction. Hence they are called upon to live for months in a low moral atmosphere with deception, lying, trickery, vulgarity, and brutality on every hand. Naturally the camp and navy yard becomes places of vice. The demoralizing process is cumulative. When moral self-control gives way at one point the whole character is weakened, power to resist temptation in other forms is decreased, the whole moral tone is lowered. Recovery from such spiritual debasement is most difficult. Why is vice so prevalent about a navy yard or army camp?

Under thoroughly democratic conditions, in order to carry on war successfully, it is necessary that the enterprise be supported by public opinion. Sentiments and convictions in large

Damage to Public Sentiment and National Ideals.

numbers and in favor of the undertaking must somehow be created. Without the "moral support" of the nation back of it, the army's efficiency is decreased. Individual heroism is often supported by the thought of national appreciation. When a nation undertakes to carry on a war of aggression with a view to the acquisition of territory of the subjugation

of another race, the channels of publicity such as newspapers and magazines become wholesale deception and misrepresentation. A censorship is established. Why not "turn on the light"? If one man kills another, society demands a thorough investigation to ascertain the facts. The motives that led up to the killing must pass a rigid moral examination. Homicide becomes murder if the motive is on the moral plane of envy, greed, revenge, or hatred. When ten men kill a hundred, or when a thousand men kill three thousand, is it not still murder—only, more of it, provided the motives are immoral? Does it originate in the lower or in the higher nature of men?

LESSON FIVE
THE MORAL EQUIVALENTS OF WAR
Study 2 Cor. 11. 21-31

Struggle is essential to growth. The instinct of mastery is God-given; overcoming is the business of life. If it had not been for this instinct, the best in life to-day would not have been possible. But the question at once arises, Who and what is to be overcome?

The Instinct of Mastery. If mastery is to be obtained only through overcoming a fellow man, then the law of growth through struggle does not apply to all; one goes up and in the meantime another goes down. Can there be a law of human life that is moral and yet not universal in its application? The value of struggle is not, of course, altogether dependent on success or victory, but if through one man's increasing strength another man is made increasingly weak, opportunity for development is denied to the latter. Injustice is at once evident, and justice is fundamental in moral law. Therefore, the instinct of mastery expressed in this way violates the universal law of human development or progress.

If war were to be abolished, would any true interest of humanity necessarily suffer? Can anything that is morally wrong be really necessary? Would it be a good thing for the race if the fighting instinct were to die out? (Think of fighting as one expression of the Instinct of Mastery.) Is it possible to answer no to all of these questions and still be consistent? War might die out and no harm be done, but if the fighting instinct were to die out, the race might become, within a

generation or two, a puny, weak, cowardly people incapable of self-sacrificing devotion. This instinct, like some others, may have a value for a time in every developing human being, but it may be gradually transmitted into something higher and nobler—a something that would be impossible without this root. The boyish fight in which there is a spirit of justice, of fair play, of satisfaction in achievement without the selfish glorying over a comrade, is very different from one of revenge and cruelty with intent to injure, and is much better than a milder play in which there is meanness and trickiness.

By exercise strength is developed. This is, of course, equally true of physical, intellectual, and moral force. But an expenditure of force toward some definite end and for some worthy purpose beyond that of mere exercise brings a double good, for back of the exercise is the motive power, and following it is the result achieved. Without such a result energy is lost. Effort that brings no profit involves at least a partial waste of energy. Is such a waste justifiable? One of the most important

questions to be solved is, What kinds of profitable struggle can be substituted for that of war? It is essential to think not only of self-profit, but of social profit. Is there any way other than war by which the splendid forcefulness of humanity can be conserved?

Illustrating from the game contests of his day, Saint Paul says, "He is not crowned except he have contended lawfully" (2 Tim. 2. 5). In this there is a recognition of the other player—of what is fair to all. A lawful contest is one that occasions no injury to another.

Lawful Conquest. Force expended to increase cooperation between parts of the body politic is desirable. A conquest of nature in the development, for example, of roads and waterways by an individual nation, or by the cooperation of several, illustrates a wise expenditure of force. A "world's fair" that stimulates both individual energy and collective work, that calls for legitimate competition and at the same time cooperative effort, is another opportunity for "lawful contention." Is it possible to remain unselfish in all one's striving and yet be thoroughly practical?

Progressive ideals are as certain as progressive truth. The ideal of yesterday has served its day. What is to follow? What shall, by and by, become actual? Jane Addams points the way:

Changing Ideals. "At the present moment the war spirit attempts to justify its noisy demonstrations by quoting its great achievements in the past and by drawing attention to the courageous life which it has evoked and fostered. We may admire much that is admirable in this past life of courageous warfare, while at the same time we accord it no right to dominate the present, which has traveled out of its reach into a land of new desires. We may admit that the experiences of war have equipped the men of the present with pluck and energy, but to insist upon the selfsame expression for that pluck and energy would be as stupid a mistake as if we would relegate the full-grown citizen, responding to many claims and demands upon his powers, to the schoolyard fights of his boyhood.

Progress depends upon struggle, upon an expression of human will in a continuous effort, but social evolution requires a change of form. What are some of the institutions that have served their day and must now be laid aside? What good achievements of the past have been accomplished by warfare? Are those now required? What worthy sentiments have they engendered? Can these sentiments be conserved through other means? The moral ideal of to-day demands that higher moral results be accomplished through achievements of a different type. Primitive methods were necessary for primitive conditions. The development of life gives a wider social outlook and changing ideals are sure to result. With these changing ideals primitive

methods can no longer be of service. Why is it that a man living a solitary life needs less moral sentiments that are less sensitive than those demanded of the one living in a crowded community? Primitive methods of settling disputes should not be employed with courts of justice at hand.

What shall take the place of the old military standards or methods? That is the practical question. Constructive work in which are the same attractive elements as those offered by war. Professor William James has forcefully shown the compelling power of war, its fascinations, and the need to provide for not merely a substitute, but an equivalent. August Comte holds that man seeks to improve his position in two ways: "by the destruction of obstacles—or military action; and by the construction of means—or industrial action." What opportunities are found to-day for the cultivation of the heroic spirit? In constructive industrialism? In control of nature? In overcoming social conditions?

"Let men work together at building the Panama Canal and conserving needed forests; at putting an end to malaria, yellow fever, tuberculosis, the white slave traffic and child labor; at providing employment for all capable and willing workers and education in a trade for every boy and girl able to learn one. They will soon come to feel an honorable pride in their own race or nation—pride in what it achieves for its own and the world's good. They will find the game of welfare as interesting as the game of war."

This is not a Utopian solution. The zest for vicarious war, for contemplating the conflicts of military "terms," has lived not so much by its intrinsic attractiveness as by heavy subsidies. Put a million dollars a day into any national enterprise, say a crusade against tuberculosis, and its acquired interest. Devote a large fraction of literary talent for two thousand years to advertising the adventures of a public health army, and the career of a hunter of microbes will become attractive. The intrinsic difficulty of arousing interest in exterminating the tubercle bacillus, of freeing children from slavery, of putting Justice on the throne of industry, may not be greater than that of arousing an equal interest in exterminating the aborigines, or freeing Cuba, or putting a Bourbon on the throne of France.

Distinction needs to be made between the doing away with war and the doing away with the admirable qualities of the martial type of character—the one is not a necessary outcome of the other. Figures of speech, analogies, and symbolism were taken both

The Martial Type of Character. by Jesus Christ and the apostles from the life of the time. Moral ideas had to be clothed in bodily form that the people would appreciate. Their

Christian ideals had to grow out of the good ideas or mental pictures they already possessed. This would seem to be a sufficient reason for the warlike and soldierly terms found in the Bible. Should these be conserved to-day? Do the words "The Son of God goes forth to war," or "Onward, Christian soldiers! Marching as to war," express our highest ideals?

Saint Paul says, "Suffer hardship with me like a good soldier of Jesus Christ," or, in other words, "as a good soldier of Christ Jesus accept your share of suffering." The sterling qualities

A Good Soldier of Jesus Christ. of the soldier are to be imitated, but—are these found only in the soldier? "War does not create bravery, it only reveals it as existing. Heroism exists and would exist if there were no war, but heroism would find a nobler and more congenial sphere in which to exercise itself. Heroism would be employed

in the arts of peace. Heroism would go to Africa to find Livingstone. Yea, it would be Livingstone. Was not Robert Moffat a hero? Yet he carried no sword but the sword of the Spirit, which is the Word of God. Was not Father Damien a hero? Was not Bishop Pattison a hero? Is not Dunan of Metlakatla a hero? Heroism! There is as much heroism on the mission field as on the battlefield. The mission field is the true battlefield of the world. It demands more heroism to plod on in the teeth of all but insuperable difficulties, often alone and unaided, than to fight at Sedan or Gettysburg or Waterloo. There is as much heroism in human nature to-day as ever there was.

The impelling power of a great cause needs to be realized. Make men feel the greatness of the undertaking, the grandeur of the outcome, and they will rise to the occasion. It is the really hard things that appeal most profoundly to human nature, and they appeal especially when there is faith in the final result. When Dr. Grenfell faces the frosts of Labrador and Newfoundland, note the response that his work wins from young men. He says, "The hero is not one who is never afraid, but one who, being afraid, goes forward."

A grand faith record of ancient heroes is found in Hebrews, chapter 11. There is no aggressive quality in faith; an upreaching to something above and beyond oneself, or an outreaching to a future good that is to be gained. In the first verse we are told that, "Faith is a conviction of the reality of things which we do not see." It was by this faith that the old-time heroes gained the victory, and it is by this faith that the heroes of to-day will conquer. It is this faith that gives us the ideal toward which we work. "The ideal condemns the actual," but it has faith in it or "appreciates it, in so far as the actual conditions lend themselves to betterment. There could be no ideal if the actual were not capable of being made what it ought to be" (Felix Adler).

The Aggressiveness of Faith.

LESSON SIX

PREVENTIVES OF WAR

Study Matt. 18. 15-18; 1 Cor. 6. 1-6; Isa. 2. 2-4

Wherever the Christian doctrine of love has taken root in human life, the usual method of settling differences between individuals has been by an appeal to reason. With the removal of

Arbitration a Christian Method of Settling Disputes.

hatred, envy, oppression, and jealousy, the difficulties that interfere with such a settlement are for the most part taken away. There is nothing in the Christian faith that blinds one's eyes so that he cannot see facts as they are and cannot accept a reasonable interpretation of them. If two men, both having the spirit of Christ, undertake to settle a question in dispute, they are not possessed of prejudices that interfere with the judicial weighing of facts or of evidence. The Christian faith, because of its insistence upon good will among men and its intolerance of destructive sentiments, creates conditions in which the appeal to reason is the natural method of settling differences between individuals.

In the Gospel of Matthew (8.15-18,) Christ is represented with straightforwardness as giving a vivid picture of how Christians should proceed in settling their personal differences. Clearly he sets the issue. The implications of his words are unmistakable. The first appeal should be to reason—not to force, and not to sentiment, and not even to a third party who is to act as judge. The individuals involved are first urged to come together in a spirit of deliberation. The facts are to be pointed out when only those directly concerned

The Christian Appeal to Reason.

are present. If both are in a mood where reason is not interfered with, amicable adjustment results and the sentiment of brotherliness is not destroyed. If this attempt fails, a new factor is to be introduced into the negotiations—that is, a more careful substantiation of the facts is to be undertaken. Witnesses are to be brought in. The truthfulness of the statements in the accusation are to be tested in the light of their testimony. This is a supreme appeal to reason.

If the accused party refuses to take account of the facts thus adequately verified, the supposition is that his attitude does not reflect the spirit of brotherliness which is characteristic of all true Christians. So the next step is to bring him before the church; that is, before those in whose lives this spirit is enthroned and who are the representatives of Christ in the world. The appeal to reason remains as it was; that is, the facts are not altered.

The Christian Appeal to Bond of Brotherhood.

But they are enumerated in the presence of those whose attitude is that of conciliation and true brotherliness. It is as though Christ were now pleading for a settlement. This appeal includes the emotions as well as the reason. The one who will not listen to it has lost the Christlike spirit of kindness and good will. He has also lost the respect he should have for the cause of Christ as represented in the organization composed of believers in him. Therefore, if he refuses to listen to this appeal, he reveals the presence of an un-Christlike spirit. He is thenceforth to be treated as a nonbeliever or as one from whose heart avarice has crowded out true brotherliness.

And yet even after it has become evident that a spirit of avarice as intense as that of the typical tax gatherer, or a spirit of unbrotherliness characteristic of the ancient Gentile, has taken possession of the accused, the negotiations are not to come to an end by an appeal to force. Christ never taught his disciples to overcome the Gentiles by the use of the sword. The truly Christlike attitude toward publican or nonbeliever was never that of enforced subjugation. In suggesting that the one who refused to hear

Love Your Enemies.

the church's presentation of a righteous cause should thenceforth be treated as a Gentile, Christ did not necessarily imply that the way had been absolutely closed to any future peaceful negotiations. His own attitude toward such individuals was one of loving hospitality. He commanded his followers to love their enemies. The true Christian bears the sins of others.

This Christian principle of conciliation and appeal to reason is clearly reflected in the writings of Paul. In the great apostle's letter to the Corinthians, he writes: "If one of you has a

Litigation in Heathen Law Courts.

grievance against an opponent, does he dare to go to law before irreligious men and not before God's people? Do you not know that God's people will sit in judgment upon the world? And if you are the court before which the world is to be judged, are you unfit to deal with these petty matters? Do you not know that we are to sit in judgment upon angels—to say nothing of things belonging to this life? If, therefore, you have things belonging to this life which need to be decided, is it men who are absolutely nothing in the church—is it *they* whom you make judges? I say this to put you to shame. Has it come to this, that there does not exist among you a single wise man competent to decide between a man and his brother, but brother goes to law with brother, and that before unbelievers?" (1 Cor. 6. 1-6). It is evident that Paul was jealously guarding the bond of love which should unite all true believers in Christ. He did not want differences among individual Christians to be permitted seriously to threaten that bond. Neither did he want non-Christians in Corinth to know that the principles laid down by Christ were proving to be impracticable in their city.

Slowly, but surely, the civilized world has been coming into possession of a clear vision of that time when the appeal to reason within the bond of brotherhood shall have been adopted not only by individuals, but also by nations. The idea is not new, with the passing of the centuries prophets have created visions out of ideas that belonged to their own times (see Isa-2. 2-4). These Christian principles and prophetic visions, originating in other days, are now priceless spiritual treasures. In the nineteenth and the twentieth centuries they are receiving the serious, practical, and popular consideration of which they are worthy.

The Development of International Arbitration.

In ancient times and among Oriental states where one state had to be supreme and all others subjugated by it, neither the direct appeal to reason by the contending parties nor the indirect appeal, through an arbiter, played any important part in international relationships. The political history of Greece records seventy-five cases of arbitration. The Roman genius for conquest did not prove to be a favorable atmosphere for the development and application of this principle. In the medieval period, with its private wars and its frequent challenge to arms for trivial and absurd causes, the instances of arbitration are relatively unimportant. The arbiters were the Pope, the emperor, various potentates and cities. But the real influence of the Prince of Peace appears strikingly in modern times. Sects such as the Mennonites and the Quakers have opposed war because of religious convictions. Many individual peace advocates such as Henry IV of France, Emeri Cruce, William Penn, Abbe de Saint-Pierre, J. J. Rousseau, Benjamin Franklin, and Immanuel Kant have had a profound influence upon the statesmen of the last century. The Jay Treaty between United States and England, 1794, involved the principle of arbitration and is "usually regarded as the first modern treaty of arbitration." Since that time France, England, the Netherlands, Italy, Sweden, Denmark, and Belgium have all adopted arbitration measures.

The influences tending in the direction of international arbitration crystalized in "the crowning event of the nineteenth century"—the Permanent International Court at the Hague (1899).

The Hague Conferences. Twenty-six powers were represented. At the Second Hague Conference, held in 1907, the representatives of forty-four powers, including practically the entire civilized world, voted unanimously in favor of the creation of a "regular international court of justice with judges always in service and holding regular sessions. It failed to find a method of appointing the judges which would be satisfactory alike to the great and the small powers, but this difficulty will undoubtedly be surmounted in a comparatively short time" (Benjamin F. Trueblood, *International Arbitration at the Opening of the Twentieth Century*).

The individual believer in Jesus Christ and in his principle—appeal to reason within the bonds of brotherhood—may well ask himself the question, "What is my part in this great undertaking of world-organization?" What is needed to hasten the reign of

Individual Responsibility and Public Opinion.

reason, to strengthen the bonds of national brotherhood, and to bring the unnumbered blessings that will flow then? The direct and immediate dependence of International Arbitration and of national brotherliness upon public opinion is not yet appreciated by the individual Christian as it should be. In 1911, there was signed at Washington a treaty of unlimited arbitration between the United States and Great Britain. The plan of the administration was to make this the first of a number of similar treaties with other great powers. Sir Edward Grey and statesmen of all parties in England looked upon it with cordiality. But the Senate of the United States, by a narrow majority, refused to ratify it. Public opinion in the United States, as represented in the Senate, did not adequately support the proposed treaty. Christian men settle disputes between individuals by an appeal to reason and yet are content to let their own government settle international differences by an appeal to arms! They permit their own senators to defeat such a treaty as this. The great practical need of to-day is for a larger number of citizens whose convictions on this subject are thoroughly Christian and who will use their influence to elevate public opinion and to cause government officials to reflect that opinion. How is it possible to meet this need? Upon whom does the responsibility rest, ultimately?

Is it not true that interests that are vital to the welfare of the different States of the United States are submitted to the United States Supreme Court for adjudication? And has not the "honor" of many States been properly guarded in the decisions rendered by that court? If all of the interstate difficulties had been settled by appeals to arms, what would be the condition of military affairs in our nation to-day? Would its burden arising from the cost of armies and navies

not equal that of Europe? The Christian ideal of honor in no way contradicts the Christian ideal of conciliation and arbitration. Jesus never taught that one's "honor" should be exempt from arbitration. His own honor was not injured because he refused to meet his enemies with an army of trained soldiers. In this nation, where his truth is nominally the guiding principle of life, there is not one boundary line between the various States that is protected by fort, arsenal, or watchful sentinel. The Supreme Court has been the preventative of war. Why cannot this principle of a surpeme court be applied to the nations?

LESSON SEVEN

THE INTERDEPENDENCE OF THE NATIONS

Study 1 Cor. 12

"If a cross-section showing a single day in the life of a civilized man could be exposed, it would disclose the services of a multitude of helpers. When he arises, a sponge is placed in his

Each Working for All and All for Each.

hand by a Pacific Islander, a cake of soap by a Frenchman, a rough towel by a Turk. His merino underwear he takes from the hand of a Spaniard, his linen from a Belfast manufacturer, his outer garments from a Birmingham weaver, his scarf from a French silk grower, his shoes from a Brazilian grazier. At breakfast, his cup of coffee is poured by natives of Java and Arabia; his rolls are passed by a Kansas farmer, his beefsteak by a Texan ranchman, his orange by a Florida Negro. He is taken to the city by the descendants of James Watt; his messages are carried hither and thither by Edison, the grandson by electrical consanguinity of Benjamin Franklin; his day's stint of work is done for him by a thousand Irishmen in his factory; or he pleads in a court which was founded by ancient Romans, and for the support of which all citizens are taxed; or in his study at home he reads books composed by English historians and French scientists, and which were printed by the typographical descendants of Gutenberg. In the evening he is entertained by German singers who repeat the myths of Norsemen, or by a company of actors who render the plays of Shakespeare; and, finally, he is put to bed by South Americans who bring hair, by Pennsylvania miners and furnace workers who bring steel, by Mississippi planters who bring cotton, or, if he prefers, by Russian peasants who bring flax, and by Labrador fowlers who smooth his pillow. A million men, women, and children have been working for him that he may have his day of comfort and pleasure. In return he has contributed his mite to add a unit to the common stock of necessities and luxuries from which the world draws. Each is working for all; all are working for each" (George Harris in *Moral Evolution*).

The changes due to the division of labor, to the facilities for transportation and communication, to a removal of what may be termed physical barriers, have all effected political, economic,

Growth of Interdependence.

and social interdependence among the nations. A network of trade routes, news agencies, business connections, political sympathies, and social relationships has developed to such an extent that if a break occurs at one point, far-reaching and numerous disturbances are felt at others. Banking interests are so interwoven that the nations have come to be financially interdependent. In many important instances, exchanges of views are now constantly made between governments before action is taken, whereas in former days each would act without reference to the other.

Man's control of material forces has brought men nearer together in work and interests. Before the time of steam transportation few persons went outside of their own land. Electricity

Means for Connection.

has overcome distance, and the modern press enables those in different lands to hear simultaneously the same events. Workers in different lands are finding out that they have common interests irrespective of nationality. This is especially true of men of science; their investigations and discoveries lead to co-operative work, for in the interests and excitement of discovery one lends aid to the other. Universities in different nations exchange their professors. The International Institute of Agriculture is a striking evidence of international dependence for economic betterment. In 1905, a conference was called by the king of Italy for the founding of this institute. A treaty for its establishment was ratified by forty-seven governments, and the adhering governments represent ninety-eight per cent of the population and ninety-five per cent of all the land of the world. The problem of creating one universal language for all the peoples of earth has been seriously undertaken by those who see the practical need of removing the barriers of international and interracial communication. The different peoples of the world have now so much in common that eighty official international bureaus have been established with permanent offices to take up matters effecting the interests of the civilized world. Three hundred private international associations have been formed, and one hundred and fifty international congresses annually meet for the consideration of questions affecting the good of humanity.

A breadth of appreciation that sees the value of differences needs to be cultivated. As with individuals so with nations—one may complement another by diversity of character and ability.

Diversity in Gifts.

These very differences result in a wealth of suggestion and a variety of production the benefits of which are world-wide in extent. A diversity of gifts increases the possibility of and profit from cooperation. For the greatest good in this direction, it is necessary to appreciate the differences and to be glad all people are not, for instance, Anglo-Saxons. It is well also to recognize that a distribution of various kinds of valuable possessions is an expression of divine justice.

The Contributions of the Nations.

Material contributions in the way of imports and exports from one country to another have already been illustrated. But imagine for a moment what it would mean to the world if every French contribution of the past or present should be taken away. How much would go if everything that is German should be

lost? Where would be the scientific discoveries on which our very life depends to-day? Where would be the music that is our inspiration? And what would be the world-condition without practical inventions of the Englishman, on the one hand, and the great English masterpieces of thought and expression, on the other? Strike out Italy, Greece, Egypt, as never having existed, and what would become of painting and sculpture? Perhaps no one thought-development shows the united contributions of many nations as does that of philosophy, for to master the subject to any extent requires a knowledge of several languages.

In the consideration of a growing interdependence and a consequent increasing vitality, it is well to think not only of past and present contributions, but also of those of the future; to judge of the potential contributions of many nations as well as the actual. For how much will the peoples of the world depend upon Russia, with its wealth of future possibilities? In the waking of the Orient to relations with the outside world there are already signs of interdependence, unthought of twenty or even ten years ago. So also with the continents of South America and Africa. These vast, extensive possibilities suggest infinite possibilities of intensive development. Because of poverty, hardship, and ignorance Italy has not made one fifteenth of the contribution to the welfare of humanity which God intends her to make. How many God-given talents of music, architecture, painting, and sculpture have never been realized! When each nation shall have received the full help of every other nation in developing its own material and spiritual resources, who can imagine the blessings which the future has in store for the human race?

"To save your life is to lose it" (Matt. 10. 39) is true of a group of individuals as of a single one; to keep one's best to oneself, to live in isolation, is destructive. History tells the story of

The Permanency of Life.

the powers that sought to grasp all and give nothing; the empire of Alexander the Great fell to pieces; the empire of Napoleon the Great soon perished. "Struggle is only one phase of the law; deeper and more fundamental than any competition is the law of cooperation through all the orders of the world. Deeper than any possible battle of group with group is the law that the group that will not stand together, and stand with the other groups, shall ultimately lose its chance in the unfolding cosmic order" (W. H. P. Faunce). The old word stands: "Not one of us lives to himself." In this there is no choice. Relationship is life; isolation is death. The choice rests in the matter of degree. The abundant life comes through interchange and cooperation.

The wisdom which comes from experience and the knowledge gleaned from history help one to appreciate the value of revealed and inspired truth as found in the Bible. In this wonderful record of the revealing Spirit of God are found truths that do not depend upon limited experience or narrow observation. Gradually and painfully the world is climbing up to the truth of God's revelation. In learning through costly, first-hand experiences the great lessons of interdependence and cooperation the nations are being prepared to appreciate what is implied in the Christian doctrine of unity.

In 1 Cor. 12 there is given a word picture of ideal group relationships. Saint Paul shows that if there is any vital connection in the parts that form a body or group, no one part can be independent of any of the others. One part may have a larger place and thereby a larger responsibility, but in so far as any part has any value, it has a contribution to make to the whole and must have a consequent recognition. The apostle makes a particular application of this truth and illustrates it in specific ways. Can the principle underlying his words be applied universally wherever there is a vital group? Does it apply to nations? A faith that holds to a fundamental relationship in humanity, a brotherhood of mankind, will accept the proposition that the nations are members of one body, and no one can say to another, "I do not need you."

Nations—Members of One Body.

"If the leading nations can be brought together in any kind of cooperative work for the general good of the civilized world, such as the system of crop-reporting planned (the International Institute of Agriculture) the very fact of working together will tend to produce friendship and to make war hereafter impossible. It is probable that international unity will never come about by merely saying, 'Go now, let us be united,' but it will come about by just this form of cooperative work for a useful purpose, without much immediate thought as to its future reactions in the field of international friendships" (Thomas N. Carver). What other human interests, besides good crops, are worthy of international cooperation?

Working Together for Better Crops.

"When you have a sense of solidarity that binds you with the other people of the world, then you will come to a peaceful settlement of international difficulties. I am one of those who believe that all the higher forces of humanity are working together; that the work of the philosopher, the work of the scientists, the work of the theologian, the work of the artist, the work of the legislator and of the jurist, all help to reach the goal" (Jean C. Brace). Why is it that these "higher forces of humanity" need to be religious forces? Can the work of the legislator, alone, lead to final world organization? If not, why not?

A New Sense of Solidarity.

LESSON EIGHT

THE PRESENT NEED OF INTERRACIAL APPRECIATION AND GOOD WILL

Study Matt. 7. 1-5

"The dispersion which began at Babel has ended on the banks of the Hudson and the Mississippi." The Genesis story pictures what has been; the Gospel story shows what is coming to be.

Christianity a Universal Religion.

The old world and an earlier age represent separation and a distinction of nationality; each nation has had its own place and its own language; the new world and the movements of to-day signify a coming together of all peoples. History reveals the influence of Christianity in making possible such a change. A study of the chief religions of the world shows that most of them are bound to the race and the locality where they originated. Buddhism and Islam are the only ones besides Christianity that show any expansive power irrespective of place and people. From its very beginning Christianity has had a world-wide mission. What words of Jesus prove this to be true? The races have come together in many respects. Will the Spirit of Christ in his followers make it easier for peoples who are coming together to get along well with one another?

From Saint Paul's letter to the Ephesians comes the message, "One God and Father of all who rules over all, acts through all, and dwells in all" (Eph. 4. 6). The Father dwells in the Jew,

The Father in All.

in the Italian, in the Negro, and yet are there not those who bear the name of Christian that look with scorn and reproach upon the "Sheeny," the "Dago," and the "Nigger?" Is God the Father of those human aspects that are repulsive? Are they natural? Is it the intrinsic qualities or is it the superficial aspects that are made more striking because of being brought into contrast with others more pleasing that makes them unattractive? Is there a capacity for Godlikeness in every one? If not, how can God be Father of all? If so, should any one because of his inheritance be despised? Respect for individuals grows when their actual good qualities are known, or when it is seen that ideal characteristics are being realized by them. In looking at a man, one may have a picture of that to which he will some day rise. The expression follows, "I have faith in that man," in other words, "I have an ideal that is going to be realized in him."

What is the test of the superiority of a nation or of a race? Is it love of war and power of conquest? Sir John Macdonell suggests that if war be the test, then some time ago the Turk would have been superior. Is it wealth or material possessions? That is not the

Superiority of Race.

Christian test applied to individuals. If it is morality, the application of the test, he adds, might be somewhat startling. Modern "superior races" have not progressed much farther in their moral effect in some respects than had the best of the early Spanish conquerors of Mexico and Peru. And the conscience of present-day rulers is not much keener than that shown by a remarkable confession of one of these conquerors.

It is not always easy to draw the line between progressive and nonprogressive people because the "so-called stationary races are often merely those whose changes are unrecorded."

Appreciation of the Orient and the Occident.

There may be a slow and unperceived awakening that suddenly shows itself by leaps and bounds, as in the case of China. There may be an exclusiveness, but a quiet development of strength that circumstances suddenly reveal, as in the case of Japan. In so far as the United States has shown interracial good will to the Oriental there has resulted a growing appreciation on both sides, because both have had an opportunity to know each other better. Such knowledge is more essential to-day than ever before, and it can come only through the open door of good will. "Asia is a sleeping giant," said Napoleon; "let her sleep, for when she awakens she will shake the world." That prophecy is now coming true. Events mighty and significant are crowding upon us. The situation is dramatic and threatens to become tragic. (Sidney L. Gulick.) What can and should Christians do under such conditions?

Supposing that the Japan of to-day is not on an equal basis with her white competitors? The Japan of to-morrow will be, in all probability. If, therefore, there is anything she has to

Answers of the Japanese.

teach them, it is the fact that mankind is a one and indivisible whole, that the yellow race is not inferior to the white, that all the races should cooperate in perfect harmony for the development of the world's civilization. Professor Nagai, in his article last May on the "White Peril," says: "If one race assumes

the right to appropriate all the wealth, why should not the other races feel ill-used and protest? If the yellow races are oppressed by the white races and have to revolt to avoid congestion and maintain existence, whose fault is it but the aggressors? If the white races truly love peace and wish to deserve the name of the Christian nations, they will practice what they preach and will soon restore to us the right so long withheld. They will rise to the generosity of welcoming our citizens among them as heartily as we do theirs among us. We appeal to the white races to put aside their race prejudice and meet us on equal terms in brotherly cooperation."

Signs of Progress. The exchange of university professors between the Occident and the Orient indicates a mutual respect from the standpoint of scholars. Says one: "We wish America to send many more Mabies to interpret their nation to us and

study things Japanese for their fellow citizens." To prevent ill will and danger of strife it is essential that Americans should understand better than they do the character of the Japanese.

Professor Ladd testifies "out of a full and long experience that Japan is not Oriental as are India and China, and that permanent friendships may exist between individual Japanese and individual Americans to the advantage of both as between any two classes of individuals within either of the two nations. The singular beauty of character of certain Indian prophets and mystics is coming to be appreciated.

Illustrations of Appreciation.

The spiritual insight of Mr. Dharmapala has not been forgotten through the years by some who listened to him at the World's Parliament of Religions. Ian Maelaren says that "Chunder Sen, another Indian prophet, described Jesus's kingdom perfectly as 'a spiritual congregation of souls born anew to God.'" And Tagore, the Indian poet, made familiar to many Americans by the award to him of the Nobel prize, has been revealed as an educational leader equal in thought and action to some of the strongest of our own leaders.

A remarkable assembly met in London in 1911 known as the Universal Race Congress. Representatives of forty nationalities, belonging to many races, were there. English, German,

Universal Race Congress.

Americans, and others of the white races sat down to luncheon with men and women of all shades of color. Learned Brahmins and Cambridge professors, French economists and Chinese diplomats, Turks, Egyptians, Persians and Russians, cultivated Negroes from America and South Africa and an American Indian came together to study the future of interracial intercourse and the problems resulting from prejudice and ignorance.

Because personal prejudice has been set aside and mutual respect established, John R. Mott has been able to reach large audiences of the literati of China, when ten years ago he was told such a thing was impossible. With an appreciation of the best

Appreciation Opens the Way for Christianity.

that is in the Oriental religions, missionaries are better able to carry to the adherents of these religions the greater light of the Christian faith. When the attitude of carrying the truth down to a heathen is changed for that of lifting a brother up until he makes a new discovery of truth, greater progress is made. Why will sympathy with what is good in anyone's faith be more likely to win a response to something better? Why is the attitude of absolute and entire opposition to or denouncement of another's religious belief apt to have bad results?

It will be generally conceded that through the centuries of opportunity and the resulting hereditary influences the white races are, in an all-round way, higher than the black or the yellow races. Does that fact prevent their being complementary to each other?

The Higher and the Lower Races.

It is easy for those living in the Western world to see how much natives of the East might gain from this more progressive life. But what has the Oriental to give to the American? Has he anything in art, in wisdom, in manners or in morals that the American lacks?

What shall be said of the Ethiopian? Has the black man any desirable characteristic that the white man does not usually possess? In judging the American colored man, there is a tendency to make comparison between him and the white man on the same

The White Man and the Black Man.

basis. Is this just? What is the background of the one as compared with the other? Generations of intellectual and moral strength are behind the white man and are woven into the very fiber of the best of his kind. Look at the most advanced of the Negro race—Douglass, Washington, DuBois, Dunbar—and what is behind them? Considering the opportunities of the two races, and the achieved results, what is likely to be the relative progress of the colored race in the future? Has the black man shown his capacity for moral and economic advancement? This people will be a menace or a help to the United States according to the degree of the white man's good will.

The difference between the races and the nations rests largely on the basis of nature versus nurture. "Is the superbly built, upstanding, high-browed Samoan of to-day a simple child of

Superiority Brings Responsibility.

nature because he lacks capacity or because he lacks tradition and stimulus?" In other words, has he been deprived of opportunity? If the latter is true, superiority brings responsibility. The stronger nation must give to the weaker both for its own good and for that of the inferior people.

Ex-President Roosevelt has said: "I believe that I am speaking with historic accuracy and impartiality when I say the American treatment of and attitude toward the Filipino people, in its combination of disinterested ethical purpose and sound common sense, marks a new and long stride forward in advance of all steps that have hitherto been taken along the path of wise and proper treatment of weaker by stronger nations." In what ways can the Anglo-Saxon contribute to the development of the so-called backward races?

The very recognition by the people of this land that there are those who are not their equal is in itself the "cry"—the call, the demand—to help them to a larger life, a better development, a realization of the "image of God," the capacity for which is the birthright of every man. The acknowledgment of superiority brings with it responsibility for those who are not as we are. "A man's obligation to the other man is measured by the need of the other man."

LESSON NINE

WORLD-FEDERATION, A MEANS OF INTERNATIONAL JUSTICE

Study Psa. 92. 7-15

Where can there be found a moral ideal that is worthy to set before a Christian nation? In Hebrew prophecy there is found such an ideal, only it was intended to be applied by individuals.

A Nation's Ideal. Is it equally applicable to nations? "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Micah 6. 8). "Peace can never be, except as it is founded upon justice" (Elihu Root). What is just? is the question to be raised and settled in every international dispute and claim. Resentment and animosity will be held in abeyance where there is a true appreciation of justice. With a desire for peace, it is most important therefore to study justice, what is involved in it, and how it may be obtained.

Before a government will be likely to act justly, before official representatives can be expected to urge justice, a moral sensitiveness must be cultivated in the state at large. An individual standard is usually dependent on that of the majority who form the

Cultivating the Sense of Justice. group. Therefore individuals of the state must be educated to a pride in national honor and also to what is involved in it, for national honor will not be upheld unless the people have a sense of what is honorable. Proportionately, children have a keener sense of justice than have older persons; what is fair is quickly appreciated by a child of six years in concrete matters with which he has to do. This keen sense needs to be conserved and strengthened as the years go on. Nothing calls for more attention in moral education, beginning with the rights of ownership, and the respect of persons in the home and the immediate community and leading out to one's own country and other countries.

What is justice? In particular instances it may be hard to decide. But from a general point of view it is a consideration of the rights of one as much as of another, and a resulting action on that basis. Justice between states is much more complex than justice between

The Rights of Others. individuals. It is much easier to determine what is right toward one as compared with another, when circumstances and environment are the same in both cases, than when they are different; for example: "It would require a considerable training for an Eskimo to conceive of a proper application to an inhabitant of the tropics of the injunction, 'Do unto others as you would that they should do unto you.'" Differences of class, rank, etc., affect the matter sometimes rightly, sometimes wrongly.

"The actions and thoughts of states are necessarily compounded of the actions and thoughts of individual persons." But statesmen as statesmen cannot always be so humane and just by direct and quick action as they would be when acting as private individuals.

Some Practical Difficulties. Much in relation to habit, prejudice, and the effects of the act in question has to be weighed in the balance to determine what is just. An illustration from the well-known conditions of slavery will make this clear. "The great

obstacles to the doing of things which make for peace have not been the wish of the diplomats, nor the policy of the government, but the inconsiderate and thoughtless unwillingness of the great body of the people of the respective countries to stand behind the man who was willing, for the sake of peace and justice, to make fair concessions" (Elihu Root). What are some of the other difficulties that stand in the way of international justice? How can they be solved?

Under one interpretation the Christian guide of the Golden Rule goes beyond strict justice. But—when wishing rightly—would anyone wish others to do to him more than what is just?

The Christian Guide. There can be no need of doing unto others more than what would be right for them to do to oneself. Time is always needed for justice. One cannot put oneself in another's place without some consideration. Destructive passion and impulsiveness frequently interfere with just consideration and action.

The Psalmist said: "Mercy and truth have met each other, righteousness and peace have kissed each other" (Psa. 85. 10). Is it always true that righteousness results in peace?

Single instances of magnanimity, for which any nation has a right to be proud, stand out in history—notably the reduction by the United States of China's indemnity after the Boxer

Just and Unjust Actions and Their Result Upon National Honor. trouble, its educating of the Filipinos, and its more recent action in regard to the Panama tolls. No victory at arms can bring about such glory to England as that great act of justice when at a cost of one hundred million dollars she gave freedom to eight hundred thousand slaves. On the other hand, in the eyes of many, a

cloud has been cast on the honor of the United States by her treatment of the Japanese, and on the honor of England by her war with the Boers. While the world's sympathy may go out to Belgium, it is impossible to forget or to ignore the cruelty and inhumanity that characterized her treatment of her subjects living in the Congo state.

By what other means—besides the raising of the ideal of the nation and the education of its people to a right standard—can justice and peace be established? Appreciation of the contribution of each nation to the common good, of the smaller as well as the larger, will tend to

this end. On the basis of what is fair the stronger nation will let the weaker one have a chance. Until this is done it is impossible to tell how much a backward people can develop and what their contribution might be to the general welfare. In the interests of fair play, if a country needs more territory, she will purchase it rather than fight for it; if she needs a port, she will pay for it rather than seize it. Nicholas Murray Butler emphasizes the need of what he terms the International Mind, which he defines as a habit of thinking of and acting in foreign relations on the basis that the civilized nations of the world are friendly and cooperating equals.

The federation of states is the most direct means for securing international justice. Federation, in this connection and in the fullest sense, signifies a juridical union between independent states for settling, by peaceful and rational methods, all questions of mutual interest. It goes a step beyond arbitration and toward international unity and justice. Arbitration presupposes arrangements that involve mutual tolerance; world-federation, settlement by judicial decision.

Approach to World-Federation.

By the establishment of a world-court or grand jury, justice would be administered more certainly than by special commissions of arbitration. Reference would be made to law instead of to force. Lord Salisbury believed, with many others, some such federal union to be the only way to save the civilized nations of the world from the disaster of war. Such a tribunal would be composed of the highest judicial ability to be found in the states sharing in the federation. International law would be enlarged and made more beneficial to all participants in such a federation, and by this very means the instances requiring judicial settlement would diminish in number. The fact that leading statesmen and students of international law have even considered such plans augurs well for their development. How can public opinion in favor of world-federation be stimulated? What can be done to further it in our nation?

The Interparliamentary Union is the most significant approach to federation because it is composed of parliamentarians who can view problems more clearly from an international standpoint than can other international organizations whose numbers are apt to have a limited national view. This Union was organized in 1889, though it had been proposed as far back as 1875; it has a membership numbering more than three thousand and representing twenty-two nations. Ideals of peace and arbitration first brought forward only by peace societies are now considered by this group of statesmen. It also urges that the voice of the people be expressed in regard to international relations.

Existing International Federations.

What are the possibilities for the federation of states? Citizens of a state can do much to develop the strength and scope of international law; they can influence those in authority to see that it controls separate nations just as the municipal law of a community controls its separate citizens. It would be useless for the governments to provide for tribunals for securing international justice if public opinion should not support such action. The people must be educated on these subjects to make federation possible. A remarkable instance of the interest in "international brotherhood" was reported by the late Samuel B. Capen when in his recent visit to India he was requested to speak on this topic by leading Hindus in various places. Recent developments signify that the American world stands on the threshold of a new era. A leading representative of South America urges an "All-American Peace Understanding" and a conclave of the American world proclaiming a new "gospel of peace" of "all for all and each for the other." Can there be a true gospel of peace that does not recognize the Christian principles of brotherhood and of justice?

Future Possibilities in Federation.

Theodore Marburg says: "The work of evolving between nations a system of justice such as obtains within the nations is still before us. We have still to lay down the principle that a wrong by one state against another is a matter which the society of nations must concern itself; that the International Commission of Inquiry, like the grand jury in English municipal law, must not stop with the inquiry, but must evolve eventually a body which shall exist for the purpose of passing upon international wrongdoing and must present the culprit for trial by a permanently constituted tribunal; that, in other words, the society of nations, and not the individual nation, will set right an international wrong. Under such a system occasional miscarriages of justice may be expected exactly as in municipal law, but how insignificant will this be when compared with the wholesale injustice, private and public, which flows from war. So, too, must we expect an occasional war on a mighty scale when numbers of states shall be divided on a question, just as we have civil war to-day within the state; but such catastrophes should be increasingly rare."

Evolving a System of Justice.

What reasons are there to hope that even this possibility might finally disappear? Some leaders advocate a voluntary association, an organization of free choice irrespective of accidents of birth, color, or residence. The Association State is to be a federation of those who voluntarily combine for mutual interests. Christianity teaches that there is a permanency which belongs to righteous conduct greater than that of wickedness. What aspects of society would become permanent if there were formed a world-federation in the interest of justice as opposed to force?

LESSON TEN

THE PEACE MOVEMENT AND OTHER PEACE AGENCIES

Study Matt. 4. 26-32

The power of public opinion, issuing in the common will and social custom, will be emphasized in a later lesson. Before taking up that subject there should be considered the education of public opinion that it may will and act in ways that are right. How is it possible to get a clearer understanding of affairs as they now are that opinion may be formed on the basis of intelligence and of keen moral sense?

Educating Public Opinion.

Four things are necessary to reach this end: first, to foster respect for those exalted human sentiments which are found in the Declaration of 1776; second, to develop a just appreciation of international rights and duties; third, to spread a knowledge of the principles and rules of international law; fourth, to cultivate the true Christian spirit of interracial brotherliness. The four greatest channels for doing these things are the pulpits, the university courses, the newspapers and magazines, and the study classes. The opportunities are many to-day for a more rational understanding of peace and war through the several organizations that are putting forth effort to this end.

The greatest asset for the future is in the education of youth on this matter. If a standard different from the present one shall be raised in schools and colleges, the next generation will not see war. The idea of and the ideal for soldierly characteristics have been

Education of Youth.

emphasized in song and exercises; the events of war have been studied and the glories of victory made vivid. Speakers have addressed schools on war reminiscences, but who has shown the values of peace? Would a discussion or debate on the following question have a moral value for high-school students: Have the wars of recent centuries been necessary or useful to mankind? Heroism and the glory of self-sacrifice for a worthy cause need to be inbred into the fiber of youth, but there is a heroism unstained by blood or by the suppression of the weak by the strong, that has been largely passed by in schools and schoolbooks. Tell your boy the stories of the heroes of peace, in medicine, service, exploring, religious teaching, humanitarianism. Let him have the nobler heroes' viewpoint.

In both the day school and the Sunday school there should be cultivated interracial good feeling. Boys and girls should be trained to a right appreciation of "the stranger within our gates," to note those qualities of the Jew, the Russian, the Italian, or the Japanese

Friendship of Nations.

that are superior to those of the Anglo-Saxons. A commandment excellent for the public school and the religious school is that old one given originally to the Jewish people: "If a stranger sojourn with thee in thy land, thou shalt do him no wrong." History must be studied from the standpoint of the advancement of peaceful arts.

There are forces quietly at work for creating a new standard in regard to war and peace. Instead of thinking, "Blessed is the victorious conqueror," public opinion will join in saying, "Blessed are the peacemakers." "The American School Peace League,"

American School Peace League.

was organized some years ago and has been carried on largely through the ability of one woman and the generosity of another, for the purpose of the instruction and the cooperation of the growing generation in the cause of peace. The National Education Association has indorsed the principles and efforts of this organization by appointing a special committee to cooperate with it. The Intercollegiate Peace

Intercollegiate Peace Association.

Association includes colleges in sixteen States of this country; it seeks to promote organized activities among students and educators in support of international arbitration and the peace movement. A memorial from this association was offered at the second Hague Conference representing twenty-two thousand students and sixteen thousand teachers.

In the Federation of Christian Students there is a great international force. Its leader and general secretary, John R. Mott, has been in forty-four countries during twenty-five years of service, and its members are led to a definite realization of the brotherhood of man through the breadth of the Federation and its meaning.

The Christian Student's Federation.

The international conventions, conferences, and committees, all working in the interest of the advancement of the kingdom of God, have resulted in close personal ties among Christian leaders in all of the leading nations.

The Cosmopolitan Club is a movement among the students of the United States who are particularly interested in interracial affairs. It unites in a league of brotherhood students of

The Cosmopolitan Clubs.

every race, color, and creed and assumes all races and peoples to be on a footing of equality. It had its origin in the fact that of recent years thousands of Orientals, Latin-Americans, and Europeans have entered the schools of learning of this country. It is reported that in ten years the number of foreign students in the University of Wisconsin increased from 7 to 107. Such an increase is typical of every large American University. A National Association of Cosmopolitan Clubs was founded in 1907; it has a membership of over two thousand representing sixty different countries; two years later an affiliation was made with the Corda Fratres, an international federation of students,

so that a large door is open for interracial cooperation among the student bodies of the world. The motto of this association is, "Above all Nations is Humanity." Its purpose: "To bring together college young men from different countries, to aid and direct foreign students coming to the United States, to cultivate the arts of peace and to establish strong international friendships."

The familiar parable of the grain of mustard seed, to the development of which the kingdom of God is likened, is a good illustration of the growth of the peace movement as a part of that kingdom. Jesus said, as recorded in Mark 4. 26-32, and translated by Wey-

The Growth of the Seed. mouth: "The kingdom of God is as if a man scattered seed over the ground: he spends days and nights, now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself the land produces the crop—first the blade, then the ear; afterward the perfect grain is seen in the ear. But no sooner is the crop ripe than he sends the reapers, because the time of harvest has come."

When was the seed of peace planted? For long years it was buried. The first unfolding of the idea of international peace in any full sense is to be noted in the seventeenth century. Four

The Development of the Peace Movement. events occurring at that time in four different countries, and as the work of four eminent men, have been called "the cornerstones of the structure of modern peace work."

The first of these was the Great Design of Henry IV of France for the federation and peace of Christian Europe. The second was the famous book of Hugo Grotius, *On the Rights of War and Peace*, in which he pleaded for arbitration, and his arguments made a deep impression upon Europe. The third great work for peace was that of George Fox, who instituted the Society of Friends, which to this day has held a high ideal of universal peace before the world. William Penn's "Holy Experiment in Government on Peace Principles" was the fourth of these events; this practical experiment lasted more than fifty years and continues to have its moral influence. The end of the eighteenth century gave the world Kant's great treatise on "Perpetual Peace;" in this "was uttered for the first time the idea of a federation of the world in an international state built upon republican principles." The movement for the abolition of war and that for human liberty went hand in hand at the beginning of the nineteenth century. The names of the idealists and practical workers for peace of that time are many. The first International Peace Congress, initiated by the American Peace Society, was held in London in 1843, with some three hundred persons in attendance; five years later, a second was held in Brussels, and the following year a third in Paris, with two thousand delegates attending. In this pioneer work Elihu Burritt, "the learned blacksmith," was a recognized leader. The first resolution in favor of the principles of arbitration passed by any government was that by the House of Commons in 1873 through the efforts of Henry Richard, who for forty years was secretary of the London Peace Society.

From the planting of the seed in this country by a small group of pioneer workers in the early part of the last century, the work of the peace movement has gone steadily forward until

Peace Movement in the United States. in recent years it has spread its branches far and wide. The American Peace Society, founded by William Ladd in 1815, from its headquarters in Washington, seeks to influence legislation in favor of arbitration and international good will; it organizes the American Peace Congresses,

carries on a lecture bureau and library, and issues a paper, the *Advocate of Peace*, as well as a large amount of other literature. It cooperates with the International Peace Bureau at Berne, the Associations for International Conciliation, the World's Peace Foundation, and the Carnegie Endowment for International Peace. The World Peace Foundation developed from the late Edwin Ginn's idea of an "International School of Peace" and is supported by his generosity. He was the first man to give a large amount of money to the propagating of peace; his gift made provision for fifty thousand dollars a year and an ultimate endowment of one million dollars for the Foundation. Its special purpose is educational; it has a department for work in colleges and universities; it aids the School Peace League and cooperates with the students' organizations. The Foundation publishes the International Library, which includes some of the most important writings on peace, and it supplies much printed material for use in the study of the subject.

Soon after Mr. Ginn's endowment, a gift of ten million dollars was made by Andrew Carnegie to establish the Carnegie endowment for International Peace. With headquarters in Washington and under the leadership and control of able statesmen and business men, it devotes itself largely to investigations through commissions on international law, the causes of war, etc.

The Church Peace Union, the Commission on Christian Education of the Federal Council of the Churches of Christ in America, and the Commission on Peace and Arbitration of the

Peace Movement in the Churches. Federal Council are working with especial reference to arousing interest in the cause among the churches, and to this end are sending out literature on religion and peace and promoting class studies and pulpit utterances on the subject. Perhaps no ministers have done more to show the Christian

point of view they have than Edward Everett Hale, Charles Jefferson, Frederick A. Lynch, and William C. Gannett. As one looks back to the beginnings of the organized peace movement one hundred years ago, the words of Saint Paul may find a fitting place: "I planted and Apollos watered, but God gave the increase."

LESSON ELEVEN

THE SOCIALIZING OF CHRISTIANITY: THE SPIRIT OF CHRIST PERMEATING THE NATIONS

Study Matt. 25. 31-46

Sir Charles Warren, governor of Natal, after studying at close range the spirit of hostility that had become intense among the people over whom he ruled, said, "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers." Some of the people living in the neighborhood of Hull House Settlement, Chicago, of which Jane Addams is the head, were once overheard saying, "We will have Saint Jane's Christ, but not the Christ of the Christians." Two very important facts are here brought out, namely: The spirit of Christ, when expressed sincerely in the conduct of his followers, strengthens the social bonds between those followers and their neighbors. But no amount of mere profession to be his disciples can take the place of genuine Christian conduct. Hypocrisy destroys the social bonds.

"Are the teachings of Christ practicable or impracticable? If the latter, why do we call him a great teacher?" The social movement is the greatest movement of the last twenty years.

The Essence of the Social Movement.

It is a practical expression of the life of love, a life lived for others as well as for self, and this is the keynote of Jesus Christ's teachings. All the law was summed up in "Thou shalt love"—God and thy fellow man. This attitude, or life of love, has been, and is now, expressed by individuals; it is being expressed by groups in community life. It is because so many people are living the Christian life sincerely, and because they are beginning to cooperate in their service of good will, that there has come to be a social service movement. But this number of individuals is not yet great enough. The true Christ spirit has yet to be expressed by nations in a definite and connected way. This means simply that either there are not enough individuals who really believe in the Christian way of doing things or else that such individuals lack sufficient cooperation for this life of love to be applied on a national scale. The rapidly multiplying number of Christians who are true has effected civilization in many directions. Give modern illustrations of so-called Christian nations the "conduct" of which is un-Christian.

"The church of Christ cannot make laws, but it can make customs." Walter Rauschenbush brings to mind the old saying, "Quid leges sine moribus?"—"Of what avail are laws without customs?" "Our two words, 'morals' and 'ethics,' the one from the Latin and the other from the Greek, both mean that which is customary. The law is a moral agency. . . . It furnishes the stiff skeleton of public morality which supports the finer tissues, but these tissues must be deposited

by other forces." The Spirit of Christ permeating through social customs will form the finer tissues preventing war. The moral impulse of the common will of organized society is the force that is greater than international law, though law may be the transmitter of that common will. On the one hand, there is the tribunal of law; on the other, the tribunal of the individual conscience. In between these is an influence that is greater than either for which the English language has no word, but which the Germans express in "Sittlichkeit," implying custom and habit of mind and action. It has reference to "those principles of conduct which regulate people in their relations to each other, and which have become matter of habit and second nature at the stage of culture reached, and of which, therefore, we are not explicitly conscious."

Three great forces in society are moving to this end:¹ Business interests, laborers, and woman. Merchants are generally opposed to war. Mr. Carnegie has said that if any controversy arose between Great Britain and the United States it could be intrusted to the merchants of London and New York, who would settle it peacefully and with honor to both nations. The Labor Party and labor unions have continually declared in favor of peace. Keir Hardie, the leader of that party in the English Parliament, stated some time ago that the laborers of the world were all opposed to war. Woman has been and always will be against war; the more actively she engages in world interests the more will she oppose war from the standpoint of the home and of society at large. She is now actively interested in the proposition of a peace congress and other instrumentalities looking toward permanent peace. One of the latest movements is among the women of the churches. It seeks to emphasize Christian ideals of peace; its purpose being expressed in the following terms: "We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will promise to enlist individuals and societies to pray for an end to war. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien, but all as children of our heavenly Father."

The Common Welfare.

¹For fuller discussion of this point, see Justice David J. Brewer, The Mission of the United States.

An ideal that has become actual even to a small degree, that has passed from individual to community group, and from community group to nation, will not stop at national borders, but will go on until it becomes an international reality. If the higher moral sense awakened in the United States in recent years increases, it must effect other nations whose standard is not on the same plane, for "a little leaven leaveneth the whole lump." A great change is

Increasing Christian Social Consciousness.

visible¹ "to any one who watches the life of this nation with an eye for the stirring of God in the souls of men. There is a new shame and anger for oppression and meanness; a new love and pity for the young and frail, whose slender shoulders bear our common weight; a new faith in human brotherhood; a new hope of a better day that is even now in sight. We are inventing new phrases to name this new thing. We talk of the 'social feeling' or 'the new social consciousness.' We are passing through a moral adolescence. When the spirit of manhood comes over a boy, his tastes change. The old doings of his gang lose interest. A new sense of duty, a new openness to ideal, calls, a new capacity of self-sacrifice surprise those who used to know him. So in our conventions and clubs, our chambers of commerce and our legislatures, there is a new note, a stiffening of will, an impatience for cowardice, an enthusiastic turning toward real democracy. The old leaders are stumbling off the stage bewildered. There is a new type of leaders, and they and the people seem to understand one another as if by magic. Were you ever converted to God? Do you remember the change in your attitude to all the world? Is not this new life which is running through our people the same great change on a national scale? This is religious energy, rising from the depth of the infinite spiritual life in which we all live and move and have our being. This is God."

Society as a whole, and therefore the Christian groups forming a part of society, are responsible for the injury of any individual who forms a part of the whole; for the baby who dies

Responsibilities of a Christian Society.

in its cradle, and the child who is made old by labor, for the youth who is killed by consumption, and the young girl whose purity is destroyed, for the degenerate who becomes a criminal, and the soldier who is crippled for life, for the mother whom a battle robs of her son, and for the widow and the orphans made such by a government's continuation of war. Society ruled by the Spirit of Christ cannot shift responsibility for any and for all of these things.

A bureau of child welfare, playground associations, open air sanitariums, social settlements, and hundreds of other preventative means show a recognition by the state and the community of such responsibility. Many are the evidences of the concern of Christendom regarding the present European war, and many are the efforts for ameliorating its horrors. The contributions that have poured in from far-distant peoples for the aid of the sufferers indicate the bond of

Expressions of Love for Humanity.

humanity felt to-day more strongly than ever, and will strengthen that bond for the years to come. "The Christmas ship" sent from the United States served as a concrete expression of the Christ spirit. The Red Cross stands out as the glory of the age, so long as war has to be, but the humane feeling that originated and perpetuates it will surely seek to reduce the occasion for its existence. Amelioration must be followed by prevention in war as in other social relations.

The latest and most important action toward sustaining amicable relations and averting war between the United States and other nations, known as the Wilson-Bryan Peace Plan, came

The Latest

Peace Movement.

to a remarkable consummation in the first months of the European war. It makes use of the Commission of Inquiry, which as a pacific method had been discussed in the Hague Conferences and was first brought forward by the late Frederick de Martens, the great jurisconsult of the Russian Ministry of Foreign Affairs, whose work in international law will contribute much in future developments. Such a commission has three distinct advantages: it secures an investigation of the disputed facts, it gives time for consideration before war is declared, and it allows for the influence of public opinion. The proposed peace plan suggested one year for investigations before any proposed hostile action should begin, and the remarkable result attained by March, 1915—just two years after the first proposition—shows "Treaties of Delay" in force with eleven states, signed by twenty others, while acceptance in principle has been made by an additional five; in all, thirty-six governments which are willing to learn the facts before deciding to enter on war.² In leading in this action, the United States has fulfilled an international social duty toward the larger and the smaller nations that may be followed by others, until, in the very postponement of war through righteous methods, peace shall be established.

Christian society at large has often lost sight of its ideal—the kingdom of God on earth—but the day is dawning, even amid dark and heavy clouds, when after great upheaval and much sacrifice the ideal shall become a reality. The supreme motive and aspiration of Jesus was "the reign of God," and—"God is love." What is it that will bring the answer to the prayer "Thy kingdom come"? When the law of love is fulfilled in social relations, the cities of the state will become "the city of God."

¹Walter Rauschenbusch, *Christianizing the Social Order*.

²Full information on the Commission of Inquiry and the Wilson-Bryan Peace Plan may be obtained from a pamphlet by Denys P. Myers, sent free by the World Peace Foundation, Boston.

LESSON TWELVE
THE RESPONSIBILITY OF THE CHRISTIAN
Study Matt. 23. 29-39

What is Christian patriotism? Is there any allegiance that is broader than that which an individual owes to his country? Does being a Christian modify one's patriotism? If so, how?

The Meaning of Christian Patriotism. What are the relations which a true follower of Jesus Christ sustains toward the other human bonds that bind him to his fellow citizens? Charles Sumner once said: "Not that I love country less, but humanity more, do I now and here plead the cause of a higher and truer patriotism. I cannot forget that we are men by a more sacred bond than we are citizens, . . . that we are children of a common Father more than we are Americans." There are common interests that bind together all Americans. What are some of the common interests that should bind together the members of the whole human family regardless of nationality?

The great difficulty seems to be not so much that of pointing out the human bonds that transcend all nationalities and races as it is that of securing practical recognition of these bonds in the everyday affairs of men. Men seem to understand—to know—that they are all brothers, but their hearts contain so many selfish sentiments that in actual conduct these ideas are crowded aside. The art of being kind is not mastered because the art of making money or of achieving leadership monopolizes practically all of one's time and thought. Individual welfare comes before race welfare so much of the time that the majority of man's sentiments are built up around the former rather than the latter. Thus these narrower ideas and sentiments become dominant. The ordinary citizen is so limited in his range of observation, interest, and sympathy that world-ideas and world-sentiments fail to be built up in his life.

The Practical Difficulty. The world as a whole has not been brought to the attention of the ordinary citizen in such a way that he feels world-responsibility. He knows his home and is interested in it. He loves it and works for it. He knows his community also—not as well as his home, perhaps, but nevertheless well enough to feel a sense of responsibility for its welfare. Now and then national affairs are brought to his attention and he takes a part in them. His sense of responsibility as a citizen is seen on election days and national holidays. But the world, as such, has no anniversaries or election days. It is not as easy to act the part of a world-citizen as it is that of a citizen of a certain nation or city. There are fewer ideas upon which or out of which to create intelligent interest in and a sense of duty toward all the nations. Can a man's sense of responsibility reach beyond his information? If he does not know the world, as a whole world, can he be expected to be active in its behalf?

In view of the past history of the relations between nations, it is not strange that the "ordinary modest citizen in humble private station, remote from the diplomatic circles of Washington, is inclined to imagine that affairs of international magnitude do not concern him, that they belong to the secrets of state, that his ignorance and lack of political influence excuse him from responsibility in such high and complicated matters." But one of the great needs of the present hour is to make all such private citizens see their vital relation to such affairs.

The Responsibility of the Obscure Christian Citizen. In a nation where the government is of the people, by the people, and for the people, all of the activities of the government, international as well as internal, should be a concern of the people. The government should be servant, and not master. It should be treated as such. The obscurity of a citizen does not sever his vital relationships to his government. The international relations of a nation should reflect the conscience and the intelligence of its citizens.

The individual whose spirit is that of helpfulness and brotherliness is confronted with a task unknown in ancient times. It is this: How can I project this attitude of good will, of intelligent interest, so that it will benefit all those who are within reach?

How Can Good Will Become Efficient? For one individual to help another in this direct way seems to be a simple matter, and it was before the time of the complex modern relationships. But rescue work is now done by well-organized missions.

It is in the hospitals that the sick and wounded are best cared for. The ultimate causes of the excessive burdens carried by the fainting—who can discover? The efficient moral as well as industrial units are constantly enlarging. In national affairs the one who seeks to work independently of his fellow citizens lacks prudence. Cooperation is the watchword of the hour. To further the cause of peace most effectively, it is necessary to work with peace agencies. The man with a right motive must still find the right group with whom to work. To what extent is the opposition to the peace movement organized? How may the methods of this opposition be met?

The progress of civilization reveals the fact that an increasingly large number of people are looking upon social ideals from the standpoint of actual present conditions. It is not the one who has the greatest and most remote visions who is apt to secure the largest number of followers. The one who is merely visionary is sure to be unpopular. He is looked upon with suspicion. The other-worldly saint is sure to be reminded of the

victories and defeats of the cause of truth in this world. The true saint does not pray to be taken out of the present world, but to be saved from the evil that is near at hand. The real task is to Christianize the present order of affairs. God is deeply interested in things as they are. He is imminent in the present-day forces that make for peace and righteousness. To ignore these forces is to ignore him. Wholly to separate oneself from the world is to make cooperation with God impossible. Sainthood, to be genuine, must have practical value. How can Christian people be made to feel that they are a vital part of the kingdom of God enterprise, and that the defeat of the cause of peace is in a true sense their own personal and individual defeat?

The death of the patriot on the battlefield is no longer looked upon as the symbol of the highest patriotic devotion of a citizen. The nation's crises are not always sudden and spectacular. The most gigantic conflicts are often those that involve ideas and convictions that have slowly become enthroned in the hearts of a multitude and

The Life of the Patriot. crystallized in a morally courageous leader. What facts make it easier to die for one's country than to live for it? How can patriotic living become more popular and prevalent than it now is? Until men and women catch the spirit of Saint Paul and are willing to die daily (see 1 Cor. 15. 31) for the cause of Christ, the greatest enemies of humanity will not be overthrown.

Is it right for a Christian, under any circumstances, to take up arms? If so, what are some of these circumstances?

Does God Use Nations as Instruments of Righteousness?

If a nation is bent on evil and undertakes, aggressively, to place its own interests in opposition to those of the kingdom of God, what else is there for a Christian citizen to do but to become a part of an organized force that seeks to resist the aggressor? Channing once said: "When a government becomes an engine of oppression, the Scriptures enjoin subjection no longer. Expediency may make it our duty to obey, but the government has lost its rights: it can no longer urge its claims as an ordinance of God." The prophets of Israel were accustomed to think of God as using one nation as an instrument by which to punish another. As a result of the wickedness of Israel, God, speaking through his prophet Amos, said: "For, behold, I will raise up against you a nation, O house of Israel, saith Jehovah, the God of hosts; and they shall afflict you from the entrance of Hamath unto the brook of the Arabah" (Amos 6. 14). How is it possible to reconcile this prophetic utterance with Jesus's thought contained in the parable of the wheat and tares (see Matt. 13. 24-30)?

One of the greatest immediate needs in the further advancement of the cause of international peace is that each individual citizen find a religious—indeed, a Christian—motive for all of his

A Divine Plan for Every Nation.

political acts. National consciousness should be permeated with a sense of a national destiny that is appointed of God. The truly Christian citizen should be able to discover and to appreciate the hand of God in the history of his own nation. In a real sense one's native country should seem to be called of God to make a definite contribution to the welfare of the race. The Jews never thought of their nation as being outside of the plans and clearly announced purpose of God. What is God's will for the United States of America as related to the other nations?

It is this definite conception of God's purpose for a nation that helps to establish a standard of national conduct. The ancient Hebrew citizens and statesmen judged of the meaning of the

The Fusing of Patriotism and Religion.

national events from the point of view of their bearing upon the nation's fulfilling its divine mission. Their devotion to their nation reflected their loyalty to Jehovah. The two were inseparable. National prosperity and safety were thought of as dependent upon obedience to God. God's particular interest in them as a nation increased their political responsibilities. The gravest national danger was that the citizens might forget God. The highest credential of patriotism was religious fidelity. The most terrible arraignment of the Jewish nation was spoken by Christ, as he viewed the capital city: "Alas for you, scribes and Pharisees, hypocrites, for you repair the sepulchers of the prophets and keep in order the tombs of the righteous, and your boast is, 'If we had lived in the time of our forefathers, we should not have been implicated with them in the murder of the prophets.' So that you bear witness against yourselves that you are descendants of those who murdered the prophets. Fill up the measure of your forefather's guilt. O serpents, O vipers' brood, how are you to escape condemnation to Gehenna? For this reason I am sending to you prophets and wise men and scribes. Some of them you will put to death—nay, crucify; some of them you will flog in your synagogues and chase from town to town; that all the innocent blood shed upon earth may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Berechiah whom you murdered between the sanctuary and the altar. I tell you in solemn truth that all these things will come upon the present generation. O Jerusalem, Jerusalem, thou who murderest the prophets and stonest those who have been sent to thee! how often have I desired to gather thy children to me, just as a hen gathers her chickens under her wings, and you would not come! See, your house will now be left to you desolate! For I tell you that you will never see me again until you say, 'Blessed be He who comes in the name of the Lord'" (Matt. 23. 29-39). What national events have furthered the divine purpose for me?

LESSON THIRTEEN

CHRIST THE ASSURANCE OF PERMANENT INTERNATIONAL GOOD-WILL

Study Rev. 21. 1-8

Of all the leaders of the peace movement there is none whose influence is comparable with that of Jesus Christ. His influence upon men is such that he has earned the title "Prince of Peace." One of the fundamental truths of his kingdom as enunciated in the sermon on the mount is: Blessed are the peacemakers, for it is they who will be recognized as sons of God. At his birth a multitude of the heavenly army sang a hymn of praise: "Glory to God in the highest heavens, and on earth peace among men who please him!" And the marvelous fact is that in the course of the centuries the singing of this hymn on this occasion is becoming more and more widely recognized as being appropriate in view of his character and ministry. As the world's burden of militarism increases and as the destructiveness of modern warfare becomes more appalling, it is coming to be more evident that the only adequate ground for hope of the ultimate reign of peace on earth is the one of whom Paul wrote: He is our peace.

The message of Jesus to the men of his day was one of reconciliation and restoration. The most emphatic note in his message was that of love which unites man to God and man to his fellow men. He intensified the bonds of brotherhood. He taught men to forgive one another. He set before his disciples a seemingly impossible task in the following: "I command you all, love your enemies, and pray for your persecutors; that so you may become true sons of your Father in heaven" (Matt. 5. 44).

Jesus's Emphasis Upon Love.

The best short summary of his teaching is found in his reply to one of the scribes: "The chief commandment," replied Jesus, "is this: Hear, O Israel! the Lord our God is one Lord; and thou shalt love the Lord thy God with thy whole heart, thy whole soul, thy whole mind, and thy whole strength" (Deut. 6. 4, 5). "The second is this: 'Thou shalt love thy fellow man as thou lovest thyself'" (Lev. 19. 10). "Other commandments greater than these there is none" (Mark 12. 29-31). What is the difference between "fellow man" and "neighbor"?

It is significant that when the hostile Jews wished to turn public sentiment against Jesus, one of the methods used was to accuse him of excessive hospitality. He was friendly to social outcasts. "See this man," they exclaimed, "a friend of tax gatherers and notorious sinners" (Matt. 10. 19). His sympathy was so broad that it included those who were usually thought of as being unworthy of friendly treatment.

He drew men to himself with such bonds of personal loyalty that they faced death rather than give up their allegiance to him. Those who caught his spirit were bound together into a society the vitality of which is seen in the world-wide Christian fraternity of to-day. He said to his followers: "You are my friends." "It is not you who chose me, but it is I who chose you" (John 15. 14, 15). This spirit of Christian friendliness is gradually laying the foundation of a social organization that will endure forever and which will include the entire human race. What political kingdom, founded at the time of Jesus's earthly ministry, has continued until to-day? Are kingdoms founded on love more enduring than those founded upon force?

Jesus Christ took upon himself the burden of the world's, to introduce a divine appreciation of the fact that hatred, strife, mutual distrust, selfishness, greed, and all the forms of sin stand in the way of the reign of peace among men. Hence his passionate endeavor to rid the human heart of these weaknesses. It is sin that makes it impossible for men to appreciate that fullness of life, that life in Christ, which is naturally peaceable, gentle, kind, and charitable. For all individuals who have come to have an appreciation of the true nature of sin and have earnestly desired to be free from its blighting influence, Jesus Christ has provided a way of salvation. It is because of his power to save men from those passions and other weaknesses that lead to war that he has made possible a vision of a world-wide society founded upon brotherly kindness, justice, and righteousness. It is he who has opened up a way for intimate communion and fellowship between every member of all the nations of earth and the God of justice, mercy, and truth. He revealed a Father's divine love and taught men how to reciprocate that love. What hope of final world-peace can there be as long as men in great numbers are content to live sinful lives? Will the awful destructiveness of modern warfare give the world a new appreciation of sin and its results? Does war have any effect upon the religious life of a nation?

Jesus as the Saviour from Sin.

Wherever the teachings of Christ have gone and men have seriously undertaken to live in accordance with them, there has resulted a new appreciation of the worth of human life. Tenderness has marked the new attitude toward childhood; womankind has been treated with respect, the sacredness of the family has been established; a sense of responsibility for the welfare of the neighborhood and community has been quickened; labor has taken on new dignity; waste and destruction of natural resources have been condemned; parenthood has been purified and exalted; in fact, all of the natural human relationships have had a higher appreciation. The result is that anything that tends to mar or destroy them meets with a new resistance. In the

The Christian Appreciation of Human Values.

time of savagery men did not oppose war on moral grounds. It is reasonable to suppose that with the advancement of Christianity the opposition to war will become increasingly determined and persistent? What assurance is there that it will finally become adequate to abolish war as a method of settling international differences? Has Christianity failed in those nations that are aggressors in beginning war?

One of the results of the influence of Jesus Christ is that his followers discover an ever-enlarging number of bonds that unite them to all members of the human family. However, the bonds already recognized are given a higher moral quality. There was no individual with whom Jesus came in contact who might not have been benefited by him. He pitied the poor and the needy; he comforted those in distress; he helped those who were in need of assistance; he expressed appreciation of and admiration for those whose personal worth warranted it. The deepest motive in all his conduct was to do good to others. His immediate followers reflected this benevolent attitude. What is to prevent its becoming characteristic of all mankind? Which will ultimately prevail, the Christian standard of service or the heathen standard of lordship and domination? "Jesus called them to him, and said, 'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it be among you; but whoever desires to be first among you shall be your servant, and whoever desires to be first among you shall be your bond-servant; just as the Son of man came not to be served, but to serve, and to give his life as the redemption price for many'" (Matt. 20. 25-28).

It would seem that Christianity is absolutely opposed to the principle of superiority through force. The two are eternally contradictory. William Leighton Crane says: "One thing seems

Christ or Force. certain. Not this nation or that, but the whole civilized world will ere long be forced to a decision between the ruinous worship of Force and the beneficent worship of God. Two masters cannot be served forever. Two opposite opinions cannot be eternally maintained. The time comes when it is no longer possible to continue to keep both, and it is necessary to ally oneself with either one or the other. No compromise is possible between Christ and Nietzsche. Multitudes even now are mustering in the Valley of Decision. And before them lies the most momentous choice yet proposed in the course of the social evolution of the world."

It is estimated that "the clergy of the United States number approximately 175,000, and there are, perhaps, about three times as many in Europe, exclusive of Russia—700,000 in all" (see George Holley Gilbert, *The Bible and Universal Peace*, page 203). The influence of this great body of educated men upon public opinion is a factor that must be taken into account. These ministers and their successors will exert a vast influence upon the thoughts and the convictions of Christendom.

The Influence of the Church of Christ. The powerful influence of religion as a motive in conduct has already been well illustrated in the so-called "religious wars." Back of the Crusades was the desire to rescue the Holy Land from

The Religious Motive of the Peace Movement. the infidels, who had political control of it. Is the desire to protect human life from the further ravages of war a cause less holy? Is not God eagerly giving aid to those who labor in it? If the followers of Jesus Christ become convinced of the fact that war must be abolished before the kingdom of God can be established among men, and that in the advancement of that king-

dom their immediate duty is to establish the substitutes for war, what resources will become available for the peace movement? If all the Christian resources of intelligence, material wealth, personal influence with men, and prayer were concentrated upon the solution of this problem, how long would it remain unsolved? The solution of every such question is, ultimately, moral. Is Christianity yet fully convinced of the inherent wickedness of war?

One of the powerful forces now at work in human life—in as far as that life has come under the sway of the gospel message—is the hope and eager expectation of the final triumph of Jesus Christ. This vision of hope quickens the imagination and stimulates

The New Heaven and the New Earth. innumerable desires. "Come, Lord Jesus; hasten thy coming," is the thought frequently heard from the pious lips of prayerful Christians. The vision of John seems to be not inappropriate as one meditates on this ultimate triumph of good will.

It is the Christian's hope that some day the recognized dwelling place of God will be among men. He will dwell among them. They shall be recognized as his people. But before that day, the intense spirit of modern nationalism must enlarge until it takes in all nations. The vision of world-wide fraternity will have to be universally appreciated. The courage and self-sacrifice now finding expression in war will find other kinds of activity that will in no way lessen their moral value.

Jesus Christ the Ultimate Hope. World organization must be an accomplished fact before death, sorrow, the wail of woe and pain shall have passed away. Interracial appreciation and good will must gradually permeate all peoples. At the very heart of this broad movement is Jesus Christ. Its efficient cause is found in the individual's loyalty to him. Wherever this relationship is intelligent and vital, the conditions of permanent peace are fulfilled. Why is this the great immediate task of the church?

Christianity and Peace in Lake Mohonk Reports

The following is an index of the addresses and remarks on Christianity and the peace movement in the twenty Reports of Lake Mohonk Conferences on International Arbitration, 1895-1914. These reports are in the majority of the libraries of the United States. Quotation marks signify titles of formal addresses.

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Organizations Supplying Literature

American Association for International Conciliation, organized 1906. Secretary, Frederick P. Keppel, 407 West 117th Street, New York City. Pamphlet publications, beginning in April, 1907, distributed free up to the limit of editions.

American Peace Society, founded 1815-1828. Secretary, Benjamin F. Trueblood; executive director, Arthur Deerin Call, Colorado Building, Washington, D. C. The "Advocate of Peace," a monthly publication, is the organ of the society. The subscription price is \$1 per year. From this society may be obtained many pamphlets and reports.

American Society for the Judicial Settlement of International Disputes, founded in 1910. Secretary, James Brown Scott, 2 Jackson Place, Washington, D. C. Pamphlet publications, issued quarterly, are sent free to any address. Applications should be made to the assistant secretary, Tunstall Smith, The Preston, Baltimore, Md.

Church Peace Union, founded by Andrew Carnegie, 1913. Secretary, Rev. Frederick Lynch, D.D., 70 Fifth Avenue, New York. Issues a series of pamphlets with the general title of "The Church and International Peace," and other publications; sent free on request.

Federal Council of the Churches of Christ in America, 105 East 22d Street, New York City. Dr. Charles S. Macfarland, Secretary. Literature supplied through the Commission on Peace and Arbitration. Sidney L. Gulick, Associate Secretary.

National Peace Council. Secretary, Carl Heath, 167 St. Stephen's House, Westminster, S. W., London. A central body, representing 180 organizations. Publishes many pamphlets.

The Peace Society, founded in 1816. Secretary, Dr. W. Evans Darby, 47 New Broad Street, London, E. C. Publishes many pamphlets.

World Peace Foundation, founded by Edwin Ginn, of Boston, in 1909, as the International School of Peace; reorganized and incorporated under the present name in 1910. Chief director, Edwin D. Mead, 40 Mt. Vernon Street, Boston, Mass. Publishes a series of pamphlets and the volumes of an International Library. Single copies of the pamphlet issues may be obtained gratuitously.

World's Student Christian Federation (Fédération Universelle des Étudiants Chrétiens), the outgrowth of the international activities of the Y. M. C. A. The moving spirit is Dr. John R. Mott, and the central office is in the Y. M. C. A. Building at 124 East 28th Street, New York. Organ: "The Student World," quarterly, per annum 25 cents. Dr. Mott is also president of the "Continuation Committee" of the World Missionary Conference of All Protestant Churches, office 100 Princes Street, Edinburgh, which publishes quarterly "The International Review of Missions."

World's Young Women's Christian Association. Office of general secretary, 26 George Street, Hanover Square, London. Organ: "The World's Y. W. C. A. Quarterly;" subscription, per annum, 6d.